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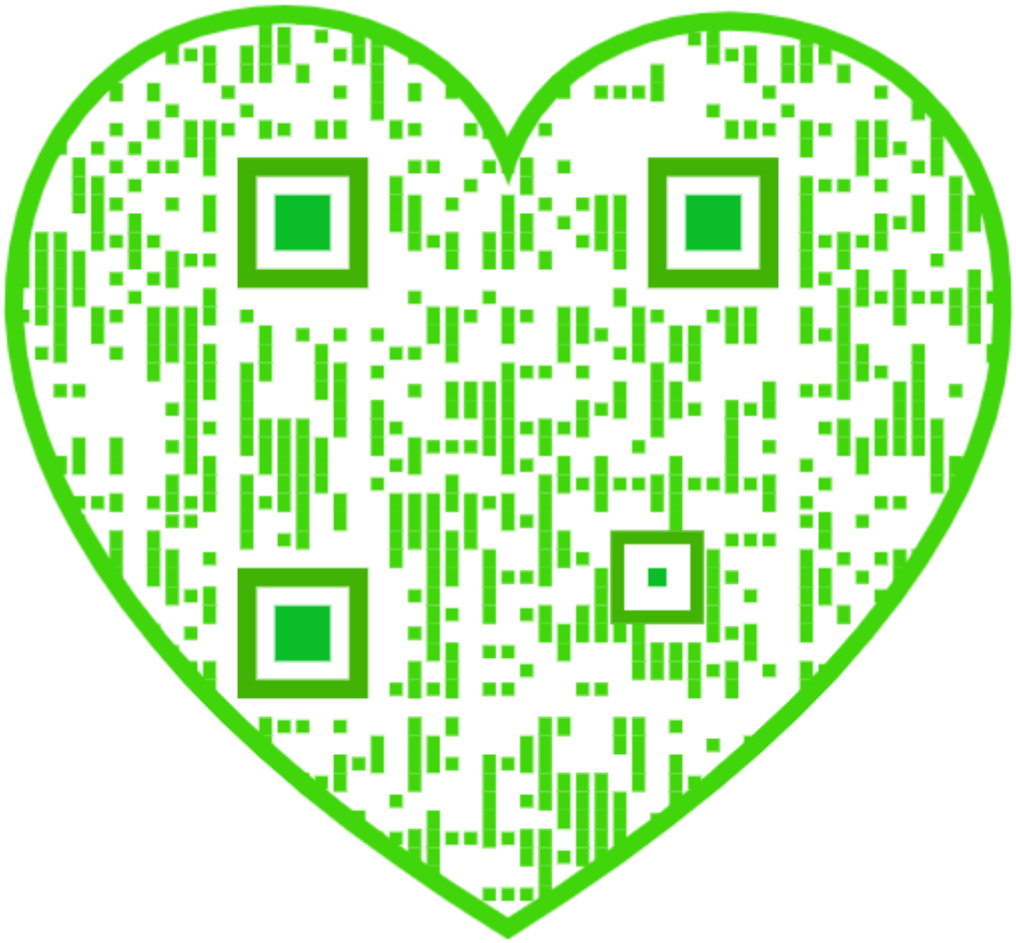

SUGGESTION,

IN THE

CURE OF DISEASES,

AND THE

CORRECTION OF VICES,

BY

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Twenty-five Years' Residence and Active Practice in St. Louis.

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PREFACE.

Our purpose in writing this book is to furnish the reader with a plain, concise treatise, presenting the principal, practical facts comprehended by suggestion in the treatment of diseases and the correction of vices.

It seems to be very hard for some people to understand what is meant by suggestion, and how mental influences can be engaged to relieve pain and cure diseases. We have attempted, in this book, to place this subject before our readers in a manner that may be readily comprehended by everybody.

In this work, and in our teachings and practice, we heartily endorse the three fundamental propositions of Thomson Jay Hudson, as laid down in his great work, "The Law of Psychic Phenomena." They read as follows:

FIRST: "That man is possessed of two minds, which we have distinguished by designating one as the 'Objective Mind', and the other as the 'Subjective Mind.'

SECONDLY: "That the 'Subjective Mind' is constantly amenable to control by the power of suggestion.

THIRDLY: "The 'Subjective Mind' has absolute control of the functions, conditions, and sensations of the body."

We have demonstrated, in actual clinical practice, beyond successful contradiction, the correctness of these propositions, and we refer to them and repeat them many times in this book, in order to make our subject plain and well understood.

We also try to show our readers that the same forces which, under perverted action, excite and develop diseased conditions, can be engaged, and by proper direction may be made effective in removing the same diseased conditions they were provoked to excite.

We also attempt to explain *how* mental influence may be exerted to produce chemical and anatomical changes in our bodies; and *how* functional and organic diseases may be relieved and cured by suggestion.

It is for the reader to decide in how far we have succeeded in our task. One thing we do know: We have demonstrated to our own satisfaction, and to hundreds of others who have been our patients or students, that Suggestive Therapeutics is an established fact; and if we can only succeed in exciting general attention to this subject, in the medical profession and among the people, our ambition will be satisfied.

GEO. C. PITZER.

St. Louis, Mo,

May 14, 1898.

Suggestion

In the Cure of Diseases and the Correction of Vices.

"Cure her of that.
Canst thou not minister to a mind diseas'd,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bossom of that perilous stuff
Which weighs upon the heart?" Macbeth.

The employment of psychological treatment, or suggestion in the treatment of disease is a method of cure that is new to a great many people; therefore, when we come to apply it in practice, we frequently find it necessary to give our patients some plain and satisfactory explanations regarding its nature, application, results, &c. People want to know what we mean by suggestion as a cure for disease. They want to know how we can relieve pain, control disease, and bring about healthy conditions of the body and mind, when no medicines are used.

In the treatment of diseases by suggestion, we recognize the wonderful power of thought in controlling the functions of our bodies. We assume that mental influences excite, aggravate and prolong many diseased conditions; that certain mental activities are capable of producing chemical and anatomical changes in our bodies; that properly directed thoughts are always conducive to conditions of health, and that perverted mental activities always result in functional or organic disease. We also assume that we can, by properly directing a patient's thoughts, arrest the progress of morbid

mental activities, and that evil, unfriendly habits of thought can be radically changed, and that by these means natural conditions of health can be completely restored.

From the above statement of our premises it may be readily seen what we mean by suggestion. We state it thus:

By suggestion, in the treatment of disease, we mean the presentation of ideas to the mind of the patient, under conditions and in a manner, that will correct any morbid tendency of his thoughts, excite lively processes of mentation in a proper direction, and result in a complete restoration to healthy conditions of every organ and function of his body.

Influence of the Mind upon the Body.

Under all circumstances, the functions and conditions of our bodies are more or less controlled by mental influences: scarcely anybody doubts this for a single moment. The only question seems to be *how much* may our bodies be affected by mental influences.

As already assumed, we hold that we may be greatly disturbed; that we may be made sick, even sick enough to die, through mental influences alone.

Who does not know that anger flushes the face and retards digestion; that sorrow brings tears to the eyes and wasts the tissues of the body; that the sight of blood frequently causes fainting fits; that fright causes physical exhaustion, and sometimes results in the loss of sight and hearing; that disappointment in love, or in business, sometimes results in despair, breaks the heart, and leads to suicidal mania; and that suddenly breaking bad news to friends occasionally produces fatal shocks—death. Some of these facts are common observations, and while we know of them, we rarely pause to consider their true source or nature. We know, however, that they depend upon mental disturbances, not always directly under our control. They are different from the abnormal conditions which result from misdirected attention and expectation.

Attention and Expectation.

Attention and Expectation, mental processes, are wonderful motor forces, and the limit of their influence upon our bodies, for good or for evil, is hard to fathom.

Wood remarks, that, "It is a physiological fact, that when thought, for any length of time, is concentrated upon any part of the body, it causes an increased flow of circulation in that direction, and abnormal conditions manifested by the body are always the result."

John Hunter, the eminent surgeon, said, "I am confident that I can fix my attention to any part until I have a sensation in that part."

Daniel Hack Tuke makes this statement: "If twenty persons direct their attention to their little fingers for five or ten minutes, the result will be something like this: A few will be unconscious of any sensation in the member; some will experience decided sensations—aching, pain, throbbing, &c.; and the majority will feel a slight sense of weight and tingling."

Prof. Elmer Gates, of Washington, D. C., records the result of some very interesting experiments, made by himself, in this same line. He says: "If I confine my attention to my thumb and inhibit my attention from all other sensations and feelings in other parts of the body, and from all intellections and emotions which may tend to spontaneously arise in the mind, and if I thus continue to rivet my attention to my thumb, I soon will become aware of an *increased amount of feeling in that organ.* If this is continued for some minutes a sense of fullness and pressure arises, and a delicate thermo-electric thermometer will record the fact that the temperature in that thumb has risen a fraction of a degree higher than the temperature in the other thumb; and if a measurement be made of the volume of the thumb to which dirigation (fixed attention and thought) is made, it will be found to have become larger than the other thumb." He further goes on to say: "By placing a surface thermometer upon any part of my body, I can, in from five to twenty-five minutes, raise the temperature of that

part of the body by persistently dirigating (looking at and keeping the mind upon) to that part. I can also alter the character of the perspiration of that part; and by continuous dirigation to any one part of the body, it can be caused to grow larger in size than the corresponding part of the body." He gives us a remarkable example, vis: Mrs. K., of Phila., having previously been trained in the art of thus dirigating to any part of the body, had an almost entire absence of mammary glands (breasts), and by dirigating continuously for one hour each forenoon and one each afternoon, to the left gland it became, in fourteen weeks, of a size more than four and a half times larger than the right. She then dirigated to the right gland, and in nine weeks it became of the same size as the left."

Mueller makes this observation: "It may be stated as a general fact, that any state of the body, which is conceived to be approaching, and which is expected with certain confidence and certainty of its occurence, will be very prone to ensue, *as the mere result of that idea,* if it do not be beyond the bounds of possibility."

Tuke asserts that "vomiting may be induced by the belief that an emetic has been taken." He makes these observations also: "When a person, on swallowing a bread pill, in the belief that it possesses aperient properties, is purged, it is said to be through the definite direction of thought to the intestinal canal, such leading idea exciting the same peristaltic action as would have been induced by castor oil. In such cases, the fixed idea is that certain phenomina will occur." He further observes: "How much the effect of even disagreeable things depends upon our *knowing* that they are so, is shown in every-day experience."

"There may be in the cup
A spider steep'd, and one may drink, depart,
And yet partake no venom; *for his knowledge*
Is not infected; but if we present
The abhorr'd ingredient to his eyes, *make known*
How he hath drank, he cracks his gorge, his sides,
With violent hefts:—I have drunk and seen the spider."
(Winter Tales.)

Bad Thoughts Poison our Bodies.

Referring to the power of thought, the old French Commission on Animal magnetism observes: "The imagination renews or suspends the animal functions; it animates by hope or freezes by fear; in a single night it turns the hair white; in a moment it restores the use of the limbs or speech; it destroys or develops the germs of disease; it even causes death."

Prof. Elmer Gates also holds and clearly demonstrates that depressing and evil emotions are life destroying and result in the loss of tissue and energy; but that exhilerating and happy emotions result in the gaining of strength and tissue. He goes on to say, referring to his own careful experiments: "Analyses of any of the excretions or secretions from a person who has been angry for half an hour shows the existence of certain ptomaines and catastates of a poisonous character; but these poisons are different in kind from those obtained from the secretions of a person who has been sad for a half an hour, and so on with the different evil emotions. The irascible, the depressing, the malignant and the fearful emotions create poisons in every cell of the body; while the good emotions augment the nutritive changes in every cell of the body;" and we may add, promote healthy conditions.

How could the good and bad influences of mind upon matter be more plainly stated than Prof. Gates puts it. From this it is easy to understand how enraged people and lower animals sometimes fatally poison others by biting them. The deadly poison is generated in their bodies by malignant emotions. While bacteriaologists are scouring the world in search of microbes to account for the various ills of human flesh, would it not be well for them to pause and carefully examine their own bodies; they might find the origin of many microbes in their own heads. It is a settled fact that if we would keep well, we must keep our minds in a proper line of thought.

All of the authorities above quoted and referred to are known to the medical profession as being of the very best re-

pute. If their conclusions are correct, then the power of thought in controlling our bodily functions is simply wonderful. The facts are, the half has not been told. Effects are produced, diseases result, and cures are performed by means of mental influences, sometimes called imagination; but if the hair actually turns white in one night, from imagination or other cause, the fact exists all the same. If the lame walk and the blind see because they earnestly desire and confidently expect it to be so, who can dispute the fact. Again, it should be remembered that, although diseases and cures may result from the effects of imagination—mental processes—the diseases and cures themselves are not imaginary, but are real diseases and actual cures.

Unfriendly Suggestion.

It is an established fact that constant attention, and the expectation of any event or condition not wished for, frequently excite a condition of fear and despair, which exhausts the vital forces of the body and results in some form of fixed disease.

When a man reads about heart disease, or hears some one talk about it, he is very apt to direct his attention to his left side. If he is an apprehensive person, he feels the heart beat more distinctly than ever before; he tells a friend about it; heart disease is mentioned; the man fixes his mind still more intently upon his heart; he can feel it beat harder and harder every hour, and as he keeps his mind upon it, he concludes, that he certainly has heart disease. He quits business and applies for relief in every direction. He is actually sick.

A woman whose grandfather died of cancer, reads about cancer of the breast; she at once examines her breast, finds a sensitive spot in one of them, as many women can do, and she immediatly conceives the idea that she has cancer of the breast. She talks about it, examines it frequently, thinks about it, the breast enlarges a little, and the tenderness increases till actual pain is suffered. This woman looks sick,

is really sick, and by referring to foregoing paragraphs we can readily understand why she is sick.

A man notices a little disturbance in his bowels, no uncommon thing in ordinary health; but he has been reading about tape worms, and he fixes his mind upon his bowels, talks about his ailment to everyone he meets, fears a tape worm, and really suffers, lays awake at night, trembling with fear, and unless relieved in some way, he actually breaks down, succumbs to some form of disease.

Another man reads the detailed description of kindey disease, which he finds accompanying a bottle of patent medicine. He feels some peculiar sensation in his back; he fixes his mind upon his kidneys, notices the amount of urine voided, observes its color, general appearance and odor, and he concludes that, from what he has observed and read in the sensational circular, he surely has kidney trouble, and if his mind is not disabused of this fixed delusion, he will continue to think in this same direction, and he is almost certain to take harmful medicine enough to actually make him sick, and he may have kidney disease sure enough.

It is not exactly safe for all people to study diseased conditions. It is always better to study health than disease. We have been teaching medicine for twenty-five years—lecturing to medical students in medical colleges and hospitals—and often, after minutely describing certain diseased conditions and detailing their most conspicuous symptoms, we have been followed to our study by students complaining of the very conditions which we have just been describing. The mental photography of disease makes a deep impression upon the minds of many people. Disease pictures, as presented under bold head-lines, in the sensational pamphlets sent out by medicine venders, and as we often see them published in the daily papers, should receive the condemnation of all good people. Even the discussion of diseased conditions by people who are sick, each complaining to the other of his severe pains, head-aches, back-aches, weaks spells, &c., is always depressing and should be discouraged.

Sick people should not make a practice of relating their ailments to others, except when actual necessity requires it. If we have been sick and are getting better every day, it is then well enough for us to say so; indeed we can hardly say this too often—we are getting better every day. But when sick ourselves, we should keep away from sick people, and people who are continually talking about sickness. The sight of sick people and the sound of their moaning voices, is enough to make well people sick, and it is certain to make sick people worse. The custom of receiving, and placing in one room, in private and public hospitals, from ten to twenty sick and crippled people, where they are obliged to look at each others wounds, listen to each others groans, and see each other dying, is a subject that should engage the earnest attention of humane societies, under the head of cruelty to men and women. Even public sanitariums and consumption resorts are not always the best places for people to go when they are sick and want to get well. They need to be as far away as possible from the sight and hearing of men and women who are sick, coughing, groaning and suffering the agonies of death. People who are ill should have quiet, cheery surroundings, and be protected against everybody likely to say discouraging things to them or in their presence. Unfriendly suggestions of every kind should be strenuously avoided.

"O, how badly you are looking; don't you feel well? You look so pale and badly. Why, you just look awfully bad to-day", is one of the most disturbing, depressing suggestions that busy people can possibly make to friends they happen to meet. It always results in harm, and cannot possibly do anybody any good, and why people do not learn better than to say such things to their friends who are ailing, is more than we can understand. It is our business, as advocates of suggestion, but more especially as friends of the sick, to denounce this practice as simply cruel. You are making people sick by this way of talking. We say please stop it.

Again, a lady of rather stout form, meets a friend while out shopping, who salutes her thus: "Why, Mrs. Baldwin, how

stout you are getting! You are just getting to be a perfect sight, are't you? Why don't you take anti-fat?" Mrs. Baldwin blushes a little, probably, and replies: "Yes, I seem to be getting stouter all the time, and my family tells me about it so much that I am gettting to be a misery to myself." She goes on about her errand, thinks about herself and what her friend had said to her, and sees herself reflected in all the shop windows and mirrors; she feels very warm and uncomfortable all the while she is out, and by the time she gets home she feels so heavy and out of breath that she cannot tolerate any garment but a loose gown of some kind—not the best dress in the world to preserve form—in which she can rest and muse over her growing corpulency. She still thinks about what her friend had said about her when they met; the suggestion impressed her so deeply that she repeats it to herself a hundred times every day till she goes out again to get some more comforting suggestions.(?)

Now, to say the least, such remarks to people and about them are exceedingly impolite and unkind, saying nothing about the real, personal injury done the party. Directing and fixing the mind upon unpleasant things not wanted, cannot possibly be of any benefit to anybody, but must always result in aggravating the existing habit, vice or disease, and we have no right to contribute to peoples miseries in this way, even if they happen to be members of our own family.

While it may be the natural tendency for some people to grow fat while others grow lean, we do know that either of these extremes may be in a great measure, avoided by proper suggestions and living. We should counteract all unfriendly suggestions by other suggestions that are stronger; and we should see to it that for every time we say "stouter every day," we should say at least three times,"thinner every day; thinner every day; thinner every day;" *and we will grow thinner.* We should not expect final results in one week, but by perseverance we are certain to realize them. On the same principle thin people may as certainly grow stouter.

Another source of damaging suggestion: Many good men

and women, who in early life, may have been the victims of common habits, or special diseases, as they grow older, sometimes read sensational books reciting the pernicious after effects of habits, and certain diseases; as they read these sensational, seductive stories, they sometimes think they find, upon or within their own bodies, symptoms identically the same as those detailed by the author from whom they read.

Hundreds of good people, who are not sick at all, are misled in this way; their attention is attracted, they think they find some little deviation from the health standard, they attribute it to indiscretions or misbehavior in early life, regard it as a fixed ailment, think and worry about it till they are really sick, and are made miserable all through what should have been the better part of their lives, just because their minds were misdirected by vile literature. These people suffer from functional and nervous diseases names without number. Many of this class spend the most of their earnings with quack doctors.

One of the most depressing and delusive suggestions from which people suffer is that coming from the false idea of heredity. Men and women, whose ancestors happen to have died from consumption, dropsy, apoplexy, paralysis, or some other popular form of disease, are sometimes the victims of morbid imaginations. Their minds are prone to go back and dwell upon the history, symptoms and course of the diseases from which their respective friends have died. They frequently talk about these things, and as they do so they nearly always suffer from some of the symptoms thought and talked about. The delusion of heredity has been handed down to them, and they get it fixed in their minds that because their parents or near relatives were so afflicted that they must of necessity, suffer in the same way. *This is the most cruel and most fatal delusion that was ever preached.* There is no truth in it. Personally we know scores of men and women whose parents died from consumption, or some other popular form of disease, who are now in the prime of manhood and womanhood, some of them approaching old age, in the enjoyment of per-

fect health, and they will remain so, and die of old age, if they do not permit themselves to be deceived into fixing their minds upon diseased conditions. Thousands of people *think* themselves sick, even think themselves to death.

Morbid Fears.

Certain people are harrassed by morbid fears resulting from different causes or kinds of suggestions. An intelligent man of our acquaintance was bitten by a healthy dog in his early youth, and he was told that he might "go mad" from that dog bite at any time in after life; one man told him that he actually showed it by the expression in his face that he had been bitten by a dog. His apprehensions disturbed him greatly, and his anxiety and distress of mind brought him to us for advice. We had some trouble in disabusing his mind of the delusion, but finally succeeded; some time has elapsed, and he is perfectly well, and entirely free from all morbid fear.

A girl, age 14, was punished when a little child by being placed in a dark closet and then told that ghosts would get her. She had heard many ghost stories, and this confinement in darkness and the suggestion of ghosts to her, firmly fixed her mind upon ghosts, connected their appearance with darkness, and now she is afraid to be left alone in the dark—is a raving maniac in the dark.

Parents and guardians may ruin children by giving them bad suggestions; they may not only make maniacs of them, but they may, by abuse and bad suggestions, make them profane, untruthful, wicked, and almost worthless. By continually scolding and berating a child, telling it that it is mean, that it cannot do a good thing, it cannot tell the truth, it is worthless, that it never will be of any account, and that nobody likes it or cares for it, they are certainly building up a bad character, the very opposite of what they are trying to make. If you want to make a boy bad, tell him he is mean and despised by all good people; but if you want him to be good, appeal to his pride. All boys have more or less good in them, and if

we would develope this, we should frequently remind them of their good qualities, and make them know they have good hearts in them.

Again, referring to morbid fears, some people, from having read about the fatal effect of lightning, are in mortal terror every time they witness a thunder storm. One of our neighbors was terribly frightened by the cyclone that passed through St. Louis, in 1896, and for some time after, when the wind would blow hard, he would be taken with nervous jerks, which finally resulted in general convulsions. Some people think they cannot sleep in a closed room—a door or window must be upon. Others think it makes them sick to ride on a steam car; others think they cannot ride in a boat, while some say it makes them sick to ride on horse-back or in a buggy. Going out to public entertainments makes some people sick; and the responsibility of having to speak in public, or make a public report, completely unnerves some people, and renders them entirely unfit for the offices they are otherwise well qualified to fill.

Happily, we have a remedy for approaching ills and morbid conditions of mind and body. It has been found that unceasing attention and the confident expectation of any event, or any condition of mind or body, disposition or character, earnestly wished for, results in hope, which invigorates every bodily function and mental activity, and enables us to protect ourselves, and those with whom we live and labor, against approaching diseases, mental aberations, vicious habits and moral delusions. It also enables us to successfully resist their fatal tendencies and cast them entirely off in unfortunate cases where they may have obtained.

Suggestion, Attention and Repetition.

In the treatment of disease by suggestion, we should first change the direction of the patient's attention; take it away from unfavorable conditions, and turn it toward and fix it upon the condition of things wished for. Then, as soon as possible, we should convert his miserable convictions of fear

into happy conditions of hope. We should seek to radically change the patient's habit of thought, by arousing new mental activities in his brain, which shall do away with the old and misdirected thoughts, establish new ones, and thus restore perfect conditions of health.

In making suggestions for the relief and cure of disease, after gaining the attention, suitable ideas must be presented to the mind of each patient; all this should be done under proper conditions and in an earnest forcible manner. The leading thoughts sought to be established in the mind of each patient, should be repeated many, many times. It is *repetition* that fixes thoughts in the mind. Where encouraging, hopeful thoughts are presented to our minds more frequently than unfriendly, depressing thoughts, conditions of health are sure to prevail. It is the *repetition* of suitable suggestions, under proper conditions, that relieves pain and cures disease.

Regarding the force of repetition, we submit this example: We knew a girl, in Illinois, whose name was Isidore Diadena Desdemona Jane Eula Lillie Crawford Furry. Now, you have read this. Turn your eyes away from the book and repeat it without referring to it again. Can you do it? Why? Did you not read and understand it? Of course you did; but one presentation of it was not sufficient to fix it upon your mind. Give it your attention and repeat the reading a few times and you will know it. *Attention and repetition* are required to fix thoughts upon the mind. It may be stated as a positive fact that unceasing attention and the persistent repetition of earnest efforts, will enable us to accomplish any purpose within the bounds of possibility. "If at first you don't succeed, try, try again," is as applicable to-day as it was fifty years ago. It is upon this principle, the persistent repetition of bargain speeches, put in a positive manner, that enables the Jew to sell goods to people which they do not really want. Remember, *attention* and *repetition* are the key-notes to successful suggestion. If we start right and persevere, we cannot fail—success is certain.

The Human Mind—What it Is.

When we come to consider the conditions under which suggestions for the relief and cure of disease may be most successfully made, and before we attempt to make suggestions to patients, we should have before us a complete image of the human mind. We should have some definite conception of what it is, of its sphere of action, and of the nature, bounds and limits of its capabilities.

We hold, with Thomson Jay Hudson, that the human mind is a duality; in other words, that man has two minds. Hudson designates the one as the *objective* mind, and the other as the *subjective* mind.

The objective mind is the result of organization, and is manifested through the five physical senses. It is the mind which takes cognizance of things around us; the mind with which we do business; the mind that enables us to suit our bodies to earthly environments, and to fight the battles of life. As the result of organization, it is the function of the brain, and the brain may be regarded as the organ of the objective mind. The objective mind comes, developes with, and finally dies with the physical body.

The subjective mind is a distinct entity. It occupies the whole human body; and when not opposed by the objective mind, nor any outside influence, it has absolute control over all the functions and sensations of the body. All of the vegatative functions, nutrition, waste, all secretions and excretions, the circulation, respiration, and all cell life, cell change and development, are positively under its complete control. While it may be reached through the objective senses, it is capable of seeing and knowing by means independent of them. It perceives by intuition. It sees without the use of physical eyes. It is the seat of the emotions. Its memory is perfect. It never forgets anything. It never sleeps. It performs its highest functions when the body is asleep—when the objective mind is in abeyance. It can read the thoughts of others. It has the power to communicate with others without the aid

of ordinary physical means. It receives intelligence and possesses knowledge that may never rise above the threshold of objective consciousness—that our objective minds may never know. It may impart information to our objective minds, and to the subjective and objective minds of others, without either party knowing, objectively, the source of the information. Distance offers no resistance against the successful missions of the subjective mind. Unlike the objective mind, it is capable of sustaining an existence independent of the body. It never dies. *It is the living soul.*

In life the strongest and most perfect exhibitions of intellectual power, are manifested when the objective and subjective minds act synchronously and harmoniously. Under these conditions everything we say and do turns out as nearly perfect as earthly conditions will permit. We think right, do right, keep well and live to a good old, age.

Subjective Mind Amenable to Suggestion.

There is one important fact, regarding the working relations of the objective and subjective minds, that we must always keep before us; it is this: *The subjective mind is constantly amenable to the power of suggestion by the objective mind, either that of the individual himself or that of another.* Therefore, notwithstanding the subjective mind has, when not opposed, absolute control over all the functions and sensations of our bodies, and is entirely capable of preserving their harmonious and healthful manifestations, it is also true that improper suggestions from the objective mind may divert its action, and sickness and death may be the result. On the other hand, in case of sickness, proper suggestions made to the subjective mind, by the objective mind of the patient, or that of another, will as certainly result in healthful changes, and complete relief from pain and disease.

Now, a careful study of the observations regarding the human mind, will enable anyone to understand how physical changes may be wrought by mental influences; how pain may be relieved and disease controlled by proper suggestions.

If the subjective mind has full control over all the bodily functions, then the whole subject is readily understood. All that is required in order to do successful practice, is to find out the proper conditions under which the subjective mind of each patient may be reached, and then, in a proper manner, present suitable ideas to his mind—thoughts that will result in the correction of all abnormal conditions, and the desired relief and cure will result from our efforts.

How to Reach the Subjective Mind.

There are three conditions under which the subjective mind may be reached by suggestion, viz: While the patient is in the ordinary waking state; while he is in a sound, natural sleep; and while he is under hypnotic influence, whether in a quiet, light doze, or in a deep sleep. In the ordinary waking state, suggestions may be made by spoken words, by gestures and by mental efforts. In conditions of ordinary sleep, or while the patient is in hypnotic sleep, suggestions may be made by spoken words, or by mental efforts.

We can always reach the subjective mind of a patient while he is in the waking state, and, in some cases, not all, our suggestions will be accepted, retained, acted upon and result in perfect cures. For example:

Suggestion for Cure in the Waking State.

A lady comes to me suffering from a severe neuralgia of the face. She tells me that she has heard of the wonderful power of animal magnetism in the cure of painful diseases. She describes her ailment in detail. She is in great earnest, and confidently expects relief. I listen very attentively to all she says. I at once feel confident that I can cure her; I have no doubts about a cure. I feel that *I know I can cure her.* While she remains seated I arise and approach her, with a firm earnest expression on my face; and with an air of confidence I take her right hand in mine, and place my left hand upon the painful part of her face. I now request her to close her eyes, and to keep them closed, while I talk to her. I

address her thus: "Madam, the position of our hands, one of mine holding one of yours, while the other is fixed upon the painful part of your face, will immediately change the nervous current in your body. You will soon feel this influence all over you. You are beginning to feel it already. The nervous forces in your body are seeking, and will soon reach conditions of equilibrium. It is already coming. An easy, quiet feeling is coming all over you. Your whole nervous system is easy and quiet. You feel easy and quiet all over. The pain will soon leave your face and it will feel perfectly easy. A proper distribution of the nervous forces will completely relieve all pain in your face. It is already coming, coming, and your face is feeling better. Your face feels warm now, and the pain is rapidly disappearing; it is going away, going away, your face feels only warm now, and the pain is going away, going away, gone, all gone, all gone, and your face feels warm and comfortable. Your face feels warm and comfortable; the pain is all gone. You feel quiet and easy all over, and your face feels perfectly easy, and you feel well all over your body—*perfectly well.*"

I repeat the above formula, with slight variations, several times, still keeping my hands in place. This patient, from the first, really believes in the efficacy of our treatment; we feel that she has confidence in it, and she obtains complete relief at once. She had heard of the wonderful power of animal magnetism; this served as a forcible suggestion, and she was already prepared for good results. We observed that her desires and expectations were all right. This put us at our ease, and by our outward expressions our feelings were realized by the patient, objectively and subjectively. We readily fixed her attention, and then simply suggested, by our behavior, gestures and spoken words, the changes and conditions wished for. The subjective mind took cognizance of our suggestions without any questions, and the desired results were fully realized. The time occupied was about fifteen minutes. We instructed her to frequently repeat, to herself, the suggestions we made to her, viz: "The pain is all

gone, all gone. My face feels comfortable and warm, &c." We call this *friendly anto-suggestion*. It prevents relapses. We also requested her to say nothing about our treatment to anybody for a week or two, but to say to people who inquire after her health, "I am well; perfectly well."

Success and Failure in the Waking State.

Now, the reader may say, if those few words relieved the woman in the case above reported so quickly, while in an ordinary waking state, why cannot we cure all such patients in the same way; and why do we request the patient to close her eyes while we talk to her; and, finally, why do we ask her to not mention the treatment to any one for a couple of weeks.

We should note the fact that this patient's objective mind was already in harmony with our efforts to cure her; that mutual confidence and an earnest union of wills were the prevailing conditions. We were *en rapport* with each other. Her attention and expectation were in the right direction, and she was ready, with her objective mind, to receive, and repeat to her subjective mind, every suggestion we made, all of which we felt and realized; this made the conditions for a cure by suggestion perfect, and the results certain.

But we cannot successfully treat all people by suggestion in the ordinary waking state. We may reach the subjective mind with our suggestions, but they will be counteracted by suggestions made by the patient's objective mind, and this will defeat our objects. Let us suppose that the patient, the history of whose treatment is above given, had presented herself for treatment, for the same disease, and instead of expressing herself as she did, she had addressed us thus: "Dr. Pitzer, I have a terrible neuralgia in my face, and I want you to give me some strong medicine for it at once. I have tried electricity, it has done me no good; and animal magnetism, suggestion and Christian Science have been recommended to me, but *I have'nt a bit of faith in any of them*, and want something that will give me quick relief."

Coming to us in this manner, could we have treated her successfully by suggestion in the waking state? We answer, no. Why? Because, for every suggestion that we should have made to her in favor of relief and cure, she would have made two or three stronger ones against them. While we should have been saying the pain is going away, she would have been saying, or thinking, to her subjective mind, "It is not so. I cannot see how such treatment as this can relieve pain, the pain is as bad as it was; it is no better; it is not going away; it will not go away. &c." We call this *adverse or unfriendly auto-suggestion*, and it will defeat the objects of suggestive treatment every time. Auto-suggestion (suggestion we make to ourselves) is stronger than any outside suggestion that can be made. Remember, the subjective mind is constantly amenable to suggestion, friendly and unfriendly, from the objective mind of the patient himself, or from that of another person, and the strongest suggestion, frequently repeated, will always prevail. In order to secure the best results by suggestion in the waking state, we should have the full consent and cooperation of the patient's objective mind. He should be in a receptive condition, ready to accept, as absolutely true, everything we say, and doubt us in nothing.

Why Patients Should Close their Eyes.

We requested the patient to close her eyes while we made suggestions to her, that we might the better hold her attention, and that she might more fully realize the force and influence of our suggestions. Did the reader ever consider, for a single moment, why we close our eyes in prayer? Some people are more eloquent in prayer than others; they seem to reach right up to the very gates of heaven and draw the Divine influences and blessing down upon the heads and hearts of everybody around them. But there is not a man on earth who can, with open eyes, reach a spirit of inspiration sufficient to enable him to exert an influence by prayer, that will approach the efforts which he may make with closed eyes. We *cannot*, with open eyes, under any circumstance,

grasp and realize the beauty, the blessings and enjoyments coming from unseen things like we can when our eyes are closed. This shuts out all the senses, comparatively, except hearing, and we are able to direct our whole attention toward whatever we may have in hand.

The reason we requested the patient to say nothing about our treatment to anyone, was for the purpose of avoiding the influence of outside adverse suggestions. So many people are ready to say to such patients, who speak of this method of treatment, that they have no faith in suggestion; that it will do no good, &c. Such remarks are very harmful. They reach the subjective mind of the patient, and are apt to provoke relapses. We should always fortify our patients against such influences by instructing them to antagonize all unfriendly suggestions from outside, by vigorous auto-suggestions frequently repeated.

How Suggestion Cures.

Now, a careful study of the detailed management of the case above treated, should give the reader a fair understanding of suggestion, as a method of cure, as applied to patients in the ordinary, waking state. But the reader may say this: "I can see plainly enough how it is done, but I cannot yet quite understand the *philosophy* of this method of cure; how it is that suggestions—spoken words— can produce physical changes in our bodies, relieve pain, and cure disease."

We have only to keep in mind these facts: We have two minds — an objective mind and a subjective mind; that the subjective mind has absolute control over all the sensations and functions of our bodies; and that this subjective mind is constantly amenable to the power of suggestion by the objective mind of the patient himself, or that of another. These facts being established, we can readily understand how cures are performed by suggestion. We simply fix the attention of the patient, suggest the wished for changes and conditions, and the subjective mind having full control, executes our orders, and the required results are

realized. It must be remembered, however, that in order to succeed with this method of cure, the proper conditions must obtain in every case. The patient must be in a receptive condition; must be ready to accept everything we say as absolutely true, and antagonize us in nothing. Under these conditions, and none other, can we expect perfect success with suggestion. It is true, we may help many patients greatly, even if they antagonize us, and may finally win them over to perfectly receptive conditions and cure them; but till they fully consent, we cannot expect *perfect* success. But, where people cheerfully engage to work in harmony with us, and the proper conditions, as above named, do obtain, success is absolutely certain. Upon these principles all cures by suggestion are performed.

How Christian Science Cures.

It is upon the principle of suggestion that all so-called Faith Cures, Mental Science, Christian Science and Divine Science cures are performed; but these different sects of healers do not know it; if they do they will not acknowledge it. Many of them attribute their cures to Divine interpositions, fervent prayers, etc. Say what we may about the good effects of earnest Christian prayers, and we do know that they are many times instrumental in working wonderful cures, we also hold that suggestion, in such cases, exerts a remarkable power; we know this from the fact that wicked prayers, through the power of suggestion, frequently work wonders also.

Results of Wicked Prayers.

Tuke relates this incident: "Two boys were sent to a man's house for arum roots. He was from home, but the boys went to the field and procured them, the owner returning before they had left, pronounced the most dreadful imprecations upon one and both of them, threatening them with the agony of body equal to that arising from a heated

spear or hook. The boys returned. One of them was shortly afterwards taken ill, and his friends concluded that it was the result of the malediction. He soon after died in dreadful agony."

In the Medical Times and Gazette, May 25, 1868, there is a report of a striking case of paralysis, resulting from a wicked prayer: "Two men were charged with a serious offense. The prosecutor summoned the father of the prisoners to appear as a witness against them. The mother of the prisoners, exasperated at the prospect of her sons being sent to prison on the evidence of her own relations, gave expression to her feelings in a malediction, praying, that when the old man left the witness-box he might be paralyzed; and paralyzed he was, accordingly, and had to be taken to the hospital."

Erasmus Darwin relates the following: "A young farmer, in Warwickshire, finding his hedges broken and the sticks carried away during a frosty season, determined to watch for the thief. He lay under a hay-stack, and at length an old woman, like a witch in a play, approached, and began to pull up the hedge; he waited till she had tied up her bundle of sticks, and was carrying them off, that he might convict her of the theft, and then springing from his concealment he seized his prey with violent threats. After some altercations, in which her load was left upon the ground, she kneeled upon the bundle of sticks, and, raising her arms to heaven beneath the bright moon, then at the full, spoke to the farmer: *'Heaven grant that thou never mayest know again the blessing to be warm.'* He complained of cold all the next day, and wore an overcoat, and in a few days another, and in a fortnight took to his bed, always saying nothing made him warm; he covered himself with very many blankets, and had a seire over his face as he lay, and from this one insane idea he kept his bed about twenty years, for fear of the cold air, till at length he died."—Tuke.

Now, shall we attribute the suffering of these people to Divine interposition? No; *but they were the direct results*

of wicked prayers, and prove the wonderful power of suggestion. The attention was fixed, the expectation of things not wished for resulted in terrible fear, and the disastrous effects followed.

Effects of Good Prayers.

Good, Christian prayers are always more effective than wicked prayers. They are listened to and received by many people very willingly. They generally apply to the wants of the hearers; and when diseased conditions are referred to in Christian prayers, the relief and general results sought and asked for, are expressed, many times, in very plain, yet strong language, amounting to the most powerful suggestions for relief and cure that can be made. The sufferer hears, believes and accepts them, and even repeats them to himself—"I feel better; the Lord is healing me. I am getting well; I feel well; I am perfectly well; the Lord has healed me," and he actually enjoys relief, and recovers. We say good! Amen! Many remarkable cures result under the influence of such ceremonies. The moral atmosphere surrounding patients that are being treated under Christian influence; the united efforts, the harmonious supplications, and the religious enthusiasm resulting from such aggregation of souls engaged in earnest efforts, all conspire to make the conditions exceedingly favorable for successful suggestion. It is all accomplished by the power of suggestion, and direct, Divine interposition is not essential. But all people do not know this, nor do they think that we know it. We are not dogmatical, and will not contend. When people believe in it, we should not object; in fact it is better, in all such cases, to utilize the beliefs of patients and accept their religious efforts as helps to our own.

Why We use Hypnotic Sleep.

As already observed, suggestion, in the ordinary waking state, is not always successful in the treatment of disease. There are a great many people, well educated business men and women, who cannot, in the waking state, enter into the

true spirit of suggestive treatment; they cannot assume the receptive conditions of perfect confidence so necessary for success. This is very natural. Their previous education, associations, acquired prejudices, &c., have made it impossible for them to do so. They have been used to physical means, remedies that could be seen with their eyes, and realized by other physical senses, and when we commence to apply suggestion to their cases, they begin to argue with us. Their objective minds are ever ready to antagonize our sugestions, or questions our methods. They may, sometimes, consent to our treatment, which a few do; but, in the majority of such cases, a partial success only is realized. The reason of failure is plain to be seen. As we make suggestions to these patients they, with their objective minds assert, either in word or thought, that they do not or cannot believe what we say. They express doubts, and these doubts reach their own subjective minds, and, upon the principle that auto-suggestion is stronger than any outside suggestion, our suggestions are antagonized, and the result is total failure, or but partial success at best.

Now, what are we to do in order to certainly reach such patients with successful suggestive treatment. They are good people and want to be cured. They have earnest desires to get well, and are ready to reward us for our services. Ordinary drug treatment has failed to cure them, and they are disgusted with medicines. None of the popular Mind Cure systems, such as Faith Cure, Mental Science, Divine Science, Christian Science, etc., will reach them, for they cannot exercise the faith sufficient to enable them to grasp any of their doctrines, and they will not take to their methods of treatment. If they could do this, then we could cure them by suggestion in the ordinary waking state. It should be well remembered, that we can cure, by suggestion, in the waking state, anybody, of any disease, that any Mental Science, Christian or Divine Science healer can cure by his methods; and, furthermore, we can, by the methods we are

about to formulate, reach and cure a class of patients that none of these systems of healing can even approach.

The Subjective Mind Never Sleeps.

In a preceding paragraph, under the head of Subjective Mind, we say this: *"It performs its highest functions, when the body is asleep; when the objective mind is in abeyance."* Now, this furnishes us with a key to a successful working formula; to a method that will enable us to successfully reach and treat everybody and all diseases by suggestion.

If, as we have already stated many times, the subjective mind has absolute control of all the sensations and functions of the body; if it never sleeps, is always awake, and is capable of performing its highest functions when the body is asleep, when our objective minds are in abeyance; and if many people are found, whose mental conditions in the waking state hinder the full and free operation of the subjective mind in the relief and cure of desease, then, why not approach the subjective mind of such people while they are sound asleep, or when their objective minds are in abeyance, and when they cannot, with their objective minds, offer any hindrance to successful suggestive treatment. This is precisely what we practice every day.

Natural and Hypnotic Sleep.

There are two conditions under which we find the objective mind in abeyance; one is ordinary, natural sleep; the other is induced, or hypnotic sleep, sometimes called magnetic or mesmeric sleep. In ordinary, natural sleep, the patient is *en rapport* with himself only, and it is not always easy, or even possible for us to bring him *en rapport* with us, and reach his subjective mind by verbal suggestions. However, with small children, we can frequently succeed in doing this: then we can treat them, by verbal suggestions given them while they are in what we regard as being natural sleep. We simply approach them quietly and speak to them in a soft, low tone of voice, and say something like this: "You are

sound asleep, sound asleep. You must not wake up. Sleep soundly. You must not wake up, but you must sleep soundly." Now, in cases of little children, without further efforts, we may go on, if they remain sleeping, and we make such suggestions as may be properly suited to the case in hand, and the results will, in many cases, be good. In all such cases, we hold, that a certain degree of hypnotic influence and a rapport between the physician and patient does obtain, and it is readily established in many cases of little children. It may be said that we convert natural sleep into hypnotic sleep, but this is not strictly correct; under all such circumstances, in children and adults, when we approach them while asleep, as we talk to them they partially arouse from sleep, not enough, however, to be conscious of the fact, but sufficient for us to get their attention through the sense of hearing, and we hypnotize them the same as we do when we talk to them in the ordinary waking state.

With well grown-up children and adults, in order to do effective work with them by taking them in hand while they are in natural sleep, it is not sufficient to merely softly approach them and quietly make suggestions of cure to them: such practice will not give satisfactory results. Approaching a man in natural sleep, before we can effect him by verbal suggestion, *we must get his attention*. How can we do this and not wake him up? I commence precisely as I did in the case of the little child, and as I go on repeating the words "sleep, sleep soundly," I raise the tone of my voice a little, speak louder, and, finally, I gently pass my hands down in front of and close to his face and body. I make these passes several times, still repeating the sleep formula: "You are sound asleep, sound asleep, asleep, sleep soundly," speaking a little lowder as I continue. If he does not wake up, I carefully place my hands upon his face, gently stroke the temples a few times, carefully pressing upon his eyes a little with my thumbs as I bring the hands downward. After repeating this a few times, I gently raise the lid of one of his eyes a little, and if I find the eye-ball well turned up

under the lid, so that nothing but the white, sclerotic coat can be seen, I am sure the patient is sound asleep, and he will not wake up while I continue to properly handle and talk to him. He is en rapport with me, is virtually hypnotized —said to be natural sleep converted into hypnotic sleep, and I can now make any verbal suggestions to him that may seem to be appropriate for his case, and the results will be good. The objective mind is in complete abeyance; it cannot antagonize my suggestions, the subjective mind has absolute control, and the cure will be absolute and certain, if within the bounds of possibility.

Hypnotic Sleep the Best.

Going to people while they are in natural sleep, and taking the chances of failing to bring them into communication with us, is not always convenient and practicable. Our best alternative is hypnotic sleep. We can avail ourselves of this admirable, convenient means at any time or any place; and we can appropriate it in the management of any patient that wants to be treated, no matter what his previous education may have been, or what his acquired prejudices, present associations and opinions may be.

Answers to Opposers of Hypnotism.

We are not unmindful of the fact that many good people hold to very erroneous opinions regarding the nature and effects of hypnotism. That its use has been very much abused we certainly know. But the same may be said of hundreds of things that are universally regarded as being good and essential to the welfare of mankind. Physicians, a class of men who are supposed to know something about the human body and mind, but, unfortunately, are frequently found to be more popular as ward politicians than learned in human science, sometimes attempt to teach the people, through interviews in the secular press, what they pretend to know about the evils of hypnotism. They invariably expose their ignorance and prejudice, shamefully misrepresent the subject

they assail, and never furnish the reader with any authentic information or facts to establish the reckless assertions they make. They know that opium and morphine, chloral and cocaine are ruining, actually killing their hundreds every year; yet, while they can tell us of no deaths nor other disastrous results coming directly from the legitimate use of hypnotism, they keep on dosing their patients with chloral and morphine, and warn us against hypnotism as a dangerous thing. They know that deaths are resulting nearly every day from the reckless use of chloroform; yet, while they cannot cite us to a single case of injury from hypnotism, they go out pleading for laws to restrict its practice, excite popular prejudice against it, and keep on recklessly using chloroform, putting to sleep their helpless, unfortunate patients, as if no harm could ever come from such practice. These common-place opposers of hypnotism are exceedingly vulnerable and readily answered. But, we are sorry to have to say it, the subject of hypnotism occasionally suffers from unjust criticisms coming from unexpected sources—from men of high standing and attainments in other departments of science. This is exceedingly unfortunate; but we know that no man can be an authority upon all subjects. We occasionally see learned men who are ambitious, who know that they are master of certain subjects, branch off upon some strange line of thought, and in their attempts to write or talk about things of which they know little or nothing, they are sure to make rediculous blunders. We ask the reader to note one fact: whenever you hear a man saying hard things about hypnotism, pronouncing it to be a harmful thing, in the abstract; or when you read anything from a man that ridicules it or refers to hypnotism as mere nonsense and drivel, no matter what the educational, religious or political standing of the party may be, you may put him down as an ignoramus upon that subject, and he should keep his mouth closed till he has learned something about it. It is utterly impossible for any well-balanced, unprejudiced man to antagonize hypnotism, after he once thoroughly understands its practical value.

People who fear hypnotism most are those who have only heard about it. Physicians, and other professional men, who oppose the use of hypnotism, are those who have no actual practical experience with it.

Some people, who do not understand it, think hypnosis is a miserable state of slavish subjugation; that it is a helpless condition into which people can be thrown and made to do the will of another, regardless of consequences; and that it is a dangerous power, by which people can be made to commit crime, and do all sorts of immoral deeds, regardless of their sense of social propriety or their convictions of moral conduct.

Responsibility of People in Hypnosis.

There is not a word of truth in any of the above allegations. In the first place, the hypnotic condition *is not one of subjugation*. It is a self-induced condition; a condition into which the subject consents to enter. Without the co-operation of a subject we cannot hypnotize him. Hypnotism *never weakens the will;* on the contrary, under hypnosis, by suggestion, we actually strengthen the will power, and enable men, by persuasion, to refrain from drinking, smoking and to quit other bad habits. We do not coerce them.

Hypnosis is the state in which the subjective mind is uppermost, and the objective mind is partially or totally in abeyance—drowsy or sound asleep. It is an induced condition, where the susceptibility to suggestion is wonderfully increased; but the subject never loses his moral sense, no matter how often he may be hypnotised. Hypnotism does not change the fundamental principles of a subject's education, and, while in hypnosis, right will still be right to him, and wrong will be wrong to him, no matter how deeply he may be hypnotized. There is no such a thing as compelling or persuading people to perpetrate wicked deeds or submit to outrages while in hypnotic conditions, which they could not be induced to do or submit to in the waking state. Good people may consent, in hypnosis, to the performance of

many amusing things, but they never loose their moral sense; in fact, the lower, or animal propensities seem to be under restraint, while the intellect and higher sentiments shine forth with increased lustre, and the sense of honor and morality elevated. This is evidenced by the fact that if we attempt, by suggestion, to induce a hypnotic subject to perform any act in violation of the settled principles of his life, he positively refuses to do it; he sometimes remains quiet, but if urged too much he will promptly wake up. We cannot extract a secret from a hypnotic subject. Under hypnosis, true Masons and Odd Fellows will not expose the grip or pass-words of their respective orders. A conscientious Christian, under hypnosis, will not accept suggestions that conflict with his religious creed; and no consistent temperance man can be induced, under hypnosis, to drink a glass of whiskey. When men and women commit crimes and submit to outrages under hypnosis, it is only evidence of the fact that they could be, even more readily, induced to do or submit to the same things in the waking state.

Hypnotism Harmless, Healthful and Useful.

The facts are, hypnotism, when properly understood and applied, is a harmless yet very effective means for the attainment of healthful and moral ends. Hypnosis is a condition of perfect rest; and it is only when people are subjected to needless hypnotic experiments that they are disturbed by it. Hypnotic sleep is a perfectly safe, quiet, refseshing sleep; and, when properly managed, people always feel refreshed and animated after coming out of it. It never depresses, but always invigorates the subject, both in body and mind. Hypnotism enables us to approach and successfully treat people by suggestion that we could not manage in any other way. It is the means by which we can, at will, place the objective mind of our patient in abeyance, when he is prepared for successful suggestion. He is then in a receptive, suggestible condition. He is in perfect harmony with us in all of our

efforts for relief and cure. The relations existing between the operator and subject, are perfect confidence and an earnest union of wills. The patient accepts what we say as absolutely true, and he receives and profits from our suggestions, just like an attentive, confiding child takes instruction from an earnest mother in whom it trusts.

Fundamental Principles of Suggestion.

The fundamental principles that underlie the treatment of disease by suggestion should be carefully studied. When physicians, generally, come to understand that hypnotism is an innocent measure that helps us to useful ends, and that the cures wrought by suggestion are readily accounted for upon scientific principles, and can be demonstrated by natural laws, they will not only embrace it, but they will appropriate it, use it in their practice, and recommend it. Too many people, and physicians also, suppose that we depend entirely upon hypnotism to cure diseases. It should be understood that hypnotism, of itself, is only a means preparatory to an end. Hypnotism is not the cure. *It is theraputic suggestion that cures.* Hypnotism helps us to place our patients in receptive conditions, which enables us to make our suggestions more effective and lasting. It is the means by which we can successfully reach the subjective mind, and fix and fasten a patient's attention upon proper methods of thought and action; the means by which we can persuade him—not coerce him—to adopt our suggestions, and faithfully follow out our instructions, not only in regard to medicines if we need to use them, but in all the details of living, diet, bathing, exercise, dress, &c.

It should be understood that cures wrought by suggestion are not merely faith cures. People do not get well simply because we tell them to get well. There is a true principle upon which all successful suggestion depends. Suitable ideas must be presented to the patient's mind, under proper conditions, and in a proper manner. It is mind which controls and regulates organic structures and functions. The human

body is made up of cells, each cell possessing its own peculiar mental power. It gets this from the subjective mind. Every mental effort we make produces definite chemical and anatomical changes in our bodies. Mind has a direct effect upon the functioning of the cells which compose the different organs of our bodies, and we can use the mind, by means of suggestion, to produce definite effects upon any organ or function of the body. When a patient is placed in a suggestible condition—that is, when his objective mind, in his normal waking state, is put in harmony with ours, or is so completely occupied as to take cognizance of nothing except the efforts that are being made to cure him; or if his objective mind is placed in abeyance, by hypnotic influence, we can then make suggestions to him that will reach his subjective mind without meeting with any opposition. We can now produce, in a greater or less degree, such functional and physical changes by suggestion as may be desired. It should be remembered that the subjective mind, when not opposed by the objective mind or any other adverse suggestion, has absolute control of the functions and sensations of every organ of the body. It has complete control of all cell life, function and development. Now, as we make suggestions to our patient, we start a peculiar kind of mentation in his objective mind. Memories of various conditions, sensations, motions, functions, secretions, excretions, etc., are presented to and fixed upon the different parts of the brain, according to the character of the memory suggestions made, and corresponding mental activities, in the objective and subjective mind, are brought into service. For example, if we have a patient whose right hand is suffering from paralysis of sensation, we direct particular attention to his right hand. We take his right hand in ours and say to him: "This is your right hand. Natural sensation shall come back to this right hand. All feeling shall return to this right hand. Sensation is already coming back to this right hand." We keep on repeating these same words for several minutes. The patient hears what we say. These speeches are so many sensation memories that we are sending

to the subjective mind through the objective mind, and if we keep on sending them in this way every day, they will arouse new mental activities in that part of the subjective mind presiding over the function of sensation in the patient's right hand; the cell elements in the corresponding parts of the brain cortex and the patient's right hand undergo the changes required, and sensation returns to the patient's right hand.

Mecham, and some others might try to explain this upon the neuron theory, but the facts would remain all the same; it all depends upon a rearrangement of atoms, cells and molecules, or actual cell changes.

Now, this is the principle upon which all cures are made by suggestion. We transmit thoughts through the agency of the objective mind that convey sensation, muscular and various function memories to the brain; certain mental activities are aroused in the objective mind, they are transmitted to the subjective mind, and the required anatomical, chemical and functional changes actually follow. In this same way we can temporarily suspend the function of sensation or motion in any member of the body; or we can increase or diminish the functional activity of any of the secreting or depurating organs. Secretions and discharges of every kind are susceptible of control by suggestion. The principles upon which these things are done are plainly stated above, and we demonstrate them daily in our practice. In some cases the physical or functional wrongs are so trifling that cures can be made quickly, sometimes instantaneously. In such cases, simply a rearrangement of the cell elements themselves, or of the atoms composing them is all that is necessary to bring about the required functional changes. A different rearrangement of cells and the atoms composing them, is what takes place in all such conditions as sleep, hypnosis, pain, anaesthesia, poisons resulting from irascible emotions, &c., and they may, often do, take place in the twinkling of an eye. Ask your chemist how instantaneous changes of the appearance and properties of matter may be wrought by the different

rearrangement of the atoms of physical bodies. These are well known facts.

In more severe cases of sickness, when the disease is of long standing, and the organic changes well fixed, more time is required; we have to wait for the development of new cells, which take the place of the old, worn out, dying and useless cells; but if persistent mental efforts, properly directed, under the conditions and upon the the principles above formulated be made, the required results will be realized, if a cure be possible.

Verbal Indirect, and Direct Mental Suggestion.

It should be remembered that the above principles refer to verbal suggestion when presented through the agency of the objective mind, both in the waking and hypnotic state. We call this *indirect verbal suggestion*. But we can, in many cases, reach the subjective mind direct, by mental suggestion. We call this *direct mental suggestion*. In this case distance offers no resistance to success. Even when we are using indirect verbal suggestion, through the agency of the objective mind, we frequently establish a direct communication or rapport between our subjective mind and that of the patient. This is mixed or combined indirect verbal and direct mental suggestion. Where a direct communication is established, either in mixed or direct suggestion, we are then very near to, *even with our patient in thought, soul and action*. There is no other means on earth by which people can be brought so near to each other, in soul and body. It is under these conditions, either indirect or direct mixed, or absolute direct mental suggestion, that the very best results are obtained. It requires the hypnotic or mesmeric influence to place the physician and his patient in this disirable, direct communication with each other. When this condition is once established, the suggestions made, produce the same chemical, anatomical

and functional changes that follow simple, indirect suggestion through the agency of the objective mind, only the results are always more promptly realized and relapses less frequent.

In all cases of verbal suggestion in the waking state, the objective mind is conscious of the efforts that are being made. In many cases, not all, where verbal suggestions are made to patients in the hypnotic state, the objective mind will retain no conscious recollection of the suggestions made. In direct mental suggestion, the objective mind is totally unconscious of what is being said, thought or done. But, in all cases, the subjective mind realizes everything, whether any part of what is said, done or thought about ever rises above the threshold of objective consciousness or not.

It is mostly by indirect verbal suggestion, through the objective mind of our patients, either in the waking or hypnotic state, that we do the most of our every-day practice. Frequently, however, as we handle our patients, this indirect suggestion becomes blended with direct mental suggestion, naturally coming from our earnest, united efforts; this always enables us to do more effective work in the relief of pain, the cure of disease and in the correction of vices.

Who Can be Treated by Suggestion?

As an objection or hindrance to the treatment of diseases by suggestion some one may say that all people cannot assume the necessary receptive conditions in the waking state; and that there are many people who cannot have their objective minds placed in abeyance by hypnotic influence—cannot be hypnotized, and how are we to reach and treat them?

The above statement is true, in a limited sense. That is, some people will not receive and act upon our suggestions in the waking state; neither can we induce a deep, hypnotic or mesmeric sleep in all people. But there is not an intelligent person living, who wants to be treated by suggestion, that cannot be placed in a certain degree of receptivity, and

profitable, successful suggestibility, by hypnotic influence; and a good operator can, at the first or by repeated efforts, place a large per cent. of his patients in deep sleep and perfect receptivity. But a very deep sleep, or the condition of somnabulism, where the patient remembers nothing, objectively, upon waking, is not always necessary in order to secure good results. A light sleep, a condition of somnolence, the patient's eyes closed and whole nervous system perfectly quiet, is quite sufficient for effective work, in the majority of cases; all people who apply for treatment can be placed in this condition, and a large number of them in somnambulism. *None need go away. Everybody can be placed in receptive conditions, and be treated by suggestion.* But, while we can influence all people more or less, we find a great difference in patients and subjects. Many highly educated, intelligent people are very readily hypnotized, while others of the same class are hard to influence; and while some common people can be handled with great ease, others are difficult to manage. Grade of intelligence is no criterion for judging people's susceptibility to hypnotic control, except that they must not be feeble-minded nor idiotic. Other things being equal, however, intelligent cultivated people, with marked strength of character, make the best hypnotic subjects, and are more readily cured by suggestion of any disease or habit from which they may be suffering, than ignorant, uncultivated people of weak, passive character.

How to Hypnotize.

It is very much easier to *show* anyone how to hypnotize, than it is to *tell* them how to do it. Object lessons are required in order to successfully teach hypnotism. But we can help people a great deal by describing the methods we employ.

First, obtain the subject's attention, then hold it; next make him know by your very appearance, behavior, and easy, confident manner, that you are master of the situation; that

you understand your business, and that you can do what you undertake to do. Never say: "I will try," which always implies a doubt; but assert that you can hypnotize him, *and you can do it.* We should not permit the thought of failure to occupy our mind for one second, but keep a living picture of quiet sleep before us all the time. "But," the reader may say, "suppose I should finally fail, would this course not totally destroy all confidence and render all future efforts hopeless?" We answer no. Our apparent failure to hypnotize, or any failure following our hopeful promises in the treatment of patients, do not seem to occasion enough skepticism to prevent the success of future efforts. Ths earnest subject or patient always feels and knows that the fault is in him, and this is so. We should not be afraid, then, to make bold and positive assertions, and say: *I can, and I will, sir!"*

We are now ready. I rise to my feet, and with a feeling of earnestness and confidence, all of which I show by my expression and behavior, I ask the subject to take the reclining chair. I lean him back to almost a horizontal position, an easy, natural attitude for sleep. I approach him on the right side, face him, the light back of him and shining in my face. I rub my hands together a little, then pick up his hands, straighten his arms placing them down upon the front of his body, or close by his side. I next stroke his forehead, brush the hair back a little, and say to him: "Now, you are going to enter into a condition of quiet sleep, and that you may the more readily do so, just relax every muscle of your body, and assume as passive, indifferent conditions, as you possibly can. Think of yourself as just lying down for a quiet sleep, exactly as you do when you retire at night. Let yourself go, perfectly relaxed and easy all over your body. Look steadily at me. Fix your gaze directly upon my right eye, and keep it there, while I look at yours. Let nothing divert your attention; look constantly at my right eye, and listen attentively to what I say. Keep looking directly at me, and as you look at me and I look at you, your eyes

will soon begin to feel tired; your eyes will soon begin to feel tired and heavy. [I am quite near the subject, standing, or sitting upon a chair that elevates my face as much as two feet above his. As I talk I move my face pretty close up to his, and close and open my eyes slowly as though I am going to sleep also.] Your eyes are already getting tired; they are beginning to wink, the lids are getting heavy, heavy, heavy, the lids are getting heavy, heavy as lead; heavy, sleepy, sleepy, sleep is coming; you eyes are watery; the lids are heavy, heavy, heavy. You are sleepy, sleepy. Your eye lids are heavy, heavy, closing, closing; your eyes are closing, closing; you can't keep them open; closing, closing, closed, closed, sleepy, sleepy, asleep, soundly asleep; soundly asleep; soundly asleep from head to foot." I repeat this formula of words, over and over, with such variations as seem proper, and just at the time when I observe the subject's eyes getting tired, watery and heavy, I raise my hands and make downward passes over his face, not touching it, however; but as his eyes begin to close I let my hands gently touch the face, press upon the closed eyes a little, and the subject is sound asleep. Some subjects will be asleep before I get through with the above formula one time. When a subject is slow in closing his eyes, I dwell upon the words and phrases: — "Your eye-lids are heavy. Your eye-lids are heavy, heavy, heavy; you can't keep your eyes open; you can't keep them open; they are closing, closing, heavy, heavy, sleepy, sleepy; sleep is coming; sleep is coming, etc.." and keep on repeating all the first part of the formula, till the eyes begin to look heavy and close and open slowly, then promptly say: *Closed, closed; your eyes are closed!"*, &c., and if they remain closed, say: "asleep, asleep, soundly asleep from head to foot." In a few cases the eyes may not close, although the subject looks and feels sleepy. We can see this at a glance. In such cases, as I repeat the sleep formula, I pass my hands down over the face and gently close the subject's eyes, press upon them a little, and he is soundly asleep.

The above method is the one I employ in nearly all cases; vary it, however, in some instances, as may seem to be required. I always have everybody present keep perfectly quiet while I talk, and invariably seat my subject with his back to the audience. I want his whole attention. These injunctions refer to new subjects; but where I have handled a subject a few times, I am not so particular; he may face the audience while I hypnotize him.

I frequently employ a method like this: I seat the subject in a chair lower than the one I occupy; seat myself directly in front of him, or close to his right side, take both of his hands in mine and say: "You are now going to sleep; that you may the more quickly go to sleep, just let every muscle of your body relax, assume that you are going to take a quiet sleep, and look quietly at me while I talk. As I hold your hands and we look in each other's eyes, a peculiar feeling of sympathy is realized, and an easy, peaceful, quiet sensation comes all over your body. You are thinking of sleep, and as you think of sleep and look steadily at me, your thoughts begin to wander; you can keep your mind upon nothing; a peculiar, easy, sleepy feeling is coming all over your body. Your eyes are getting tired; your eyes are getting tired: they are beginning to wink, beginning to wink, the lids are getting heavy, heavy; the lids are getting heavy, getting heavy, heavy; you are feeling easy and sleepy all over; feeling sleepy, sleepy all over. Your eyelids are getting heavy, getting heavy; you feel sleepy all over; feel sleepy, sleepy; your eyelids are heavy, heavy. They are beginning to close; heavy, heavy, heavy, closing, closing. Your eyes are closing, closed, closed, sleepy, sleepy, asleep, asleep, sound asleep from head to foot." As I talk to the subject I move my face pretty close up to his, within ten or twelve inches, and I close and open my own eyes slowly, simulating sleep, all the time repeating the sleep formula. When his eyes begin to look watery and begin to wink rapidly, I let go of his hands and make passes down in front of his face, as I talk, and if his eyes do not close

promptly I pursue the same course as in the first method, gently close them with my fingers, and he is soundly asleep. This is similar to the first method, only the position is different. I commence by holding the subject's hands.

Another position which I sometimes resort to is this: I seat the subject as in the second method. I seat myself directly in front of him, take his forehead between my hands, just placing the ends of my fingers on either side of the forehead, press gently and say this: "As I place my hands on either side of your forehead, and we look at each other's eyes, a gentle nervous current is established at once, and a peculiar, easy feeling like sleep is coming all over us. I feel it, you feel it, and we feel perfectly easy, peaceful and quiet all over. As you look at me, and as my hands remain in position, you begin to feel an easy, sleepy feeling coming all over you." I then go on and repeat the same formula as in the other cases. I should observe, that I attach great importance to the manner in which I repeat these sleep formulas. For example, when I am saying over and over again such words as peculiar, easy and sleepy. I drawl them out:—pe-cu-liar, ea—sy, sl-ee-py, etc., and the tone of the whole speech is of the monotonous style.

I occasionally use other methods, such as having the subject gaze at a bright object while I give him the same suggestions above referred to. He may hold it, or I sometimes hold it myself.

One of the very best methods I sometimes use with hard subjects is this: I seat myself in front of the subject, tell him to close his eyes and think of nothing but sleep. I place the ends of my fingers of the right hand on the center of his forehead, and tell him to keep his eyes closed and to make an effort as though he was looking at the ends of my fingers on his forehead, and to hold his eyes in that position while I talk to him, I also steady his head by placing the end of my left hand on the back of his head, just under the occipital bone. I then go on and say: "Your eyes are closed, and you are getting tired and sleepy. You are looking at

the ends of my fingers on your forehead, but your eyes are closed, and they are getting tired and sleepy. A sleepy feeling is coming all over your body. You are looking at the ends of my fingers on your forehead, but your eyes are getting tired, tired and sleepy; sleepy, sleepy, tired and sleepy. Your eyes feel heavy, heavy, heavy; your head feels heavy; you can't hold it up; your head is asleep, your neck is relaxed and you can't hold your head up, you can't hold your head up, too sleepy, too sleepy, down, your head goes down, down, asleep, asleep, soundly asleep, soundly asleep, from head to foot." This is a good method, and will succeed in some hard cases where other methods have failed. As I am using this method, when I feel the subject's neck getting weak, I pull on the head a little with the left hand, as I am saying: "Your neck is relaxing, your head is heavy, you can't hold it up, etc.," and the head will gently come down, and the subject is sound asleep. The head will sometimes come down as I talk, no urging required. The gentle pressure on the back of the head is a great help, however; it aids in bringing about an easy, quiet feeling, and hastens sleep.

Another method which I have used recently is this: I seat the subject is front of me and proceed thus: "Please assume an easy relaxed, passive condition (at the same time showing the subject, by my movements what I mean), close your eyes and listen to me while I talk. I am going to count, and as I count, I want you to open and close your eyes quickly at the announcement of each number, and you will soon get tired and sleepy, and go to sleep. Now, I commence: One, please open and close your eyes; two, three, four, five, six, etc." His attention is fixed; he is constantly listening for the next number, and as I count I get a little slower all the time, seven——eight——nine——etc." This brings about a sluggish movement and feeling, and the monotonous procedure and the pauses, all taken together, result in the easy, sleepy feeling, that follows other methods, and when I see this, I say: sl—ee—py, sl—ee—py,

instead of counting, and he finally fails to open his eyes, keeps them closed as the mental process of opening and closing goes on. When his eyes remain closed I gently press upon them and say: "Your eyes are closed; you are sound asleep; sound asleep from head to foot," and it is so. We can now handle him as in other cases of hypnotism. This is an admirable method in cases of children, and where people do not readily give us their attention.

A method which I often use and one that is very easy on the operator is this: I seat the subject, or let him lie down as may be desired, stand in front of him, and extend my right hand toward his face, stopping it at about two feet in front and as much above it. I now say to the subject: "Look directly at my right hand, watch my hand closely, for I am going to move it directly. Look steadily at the ends of my fingers, and as you look at the ends of my fingers, your eyes will get tired, and a quiet, easy, sleepy feeling will come all over your body. Your eyelids will get heavy, heavy; your eyes will begin to wink, and you will feel quiet, easy and sleepy all over your body."

I keep on repeating these speeches and as I notice the subjects eyes getting tired, looking a little red and watery, I let my hand down a little; move it a little closer to his face, and very slowly make downward and upward motions, and at each motion approach his face a little closer; as I make these motions with my hand, I keep on talking, saying: "Your eyelids are getting heavy now. Your eyes are tired; the lids are getting heavy, heavy, heavy as lead, and you can hardly keep them open. Sleepy, sleepy, sleepy. Your eyes are closing, closing, closing, sleepy, sleepy, closed, closed, asleep, asleep, soundly asleep, soundly asleep from head to foot." The reader will observe that as I make these "sleepy" and "closed" speeches, that I dwell upon the word sl—ee—py, and as I dwell my hand is getting very close to the subjects eyes, and the passes down over his eyes as I say "sleepy, closed," &c., virtually persuade the eyes to close. As the eyes close down I let my fingers rest on the centre of

his forehead, bring them down a little, and press gently on his eyes, and repeat, "soundly asleep, soundly asleep from head to foot." This is a good method in any case, but more readily shown than described, like all other methods.

The above methods are as good as can be used to produce hypnosis, and if properly employed, *they will succeed.* But, as already observed, all methods of producing hypnosis, are more readily demonstrated than told or discribed; and there is as much in the manner of doing these things as there is in using the correct formula.

In many cases where I use suggestion, I have the patient take the reclining chair at once, take a recumbent posture and close his eyes. I stand by his side and talk to him. "You are now resting quietly and easy. Think of nothing but sleep, and you will soon feel drowsy, heavy and sleepy. You are quiet and easy all over; quiet and easy from head to foot. No pain anywhere, perfectly quiet and easy, feel well, no pain, whole nervous system quiet, &c." I say no more about sleep, but go on and make the suggestions appropriate for the case, and when done I find that the patient is fast asleep—has been asleep all the while. The expectation, the attitude, the suggestions, and the monotonous tones in which I repeat the suggestions, have induced a quiet sleep. All the while, as I am giving the patient suggestions, I am making long passes with my right or left hand, as may be convenient, from his head to his feet, not touching his body, however, unless I desire to impress some particular part, then I place my hand upon that part for a moment, as I direct attention to that part.

When I desire to known whether a subject is influenced or not—when I am in doubt about it—I carefully raise the lid of one of his eyes, and if I find the eye well turned up under the lid, I take it that he is in a suggestible condition.

In order to deepen hypnotic influence, I hypnotize the subject two or three times during the same seance. After subjects have been hypnotized once or twice at short intervals, they go into a deeper sleep—each time a little deeper.

Remember, we cannot always produce hypnosis, especially

a deep sleep, at our first effort, but this should not discourage us, for we can, by repeated, earnest efforts, influence everybody that desires our services—no exceptions—and we can, eventually produce a condition of deep sleep in nearly everybody.

When I am ready to wake up a subject, I say: "You are now feeling well, well all over. You are perfectly easy and quiet from head to foot, and when you wake up you will feel refreshed and invigorated. You will feel cheerful, hopeful and happy. When I count five you may open your eyes and wake up; one, two, three, four, five. *Wake up! Wake up!* He opens his eyes and wakes up.

There are a great many methods of producing hypnosis, and many things about the practice of hypnotism, that cannot be successfully taught except by object lessons. But the above instructions are as full as can be found anywhere, and they will enable anybody to do successful practice. The important elements of success are a conscious feeling that we can do it; self assurance and perfect confidence which should be shown by our expression and behavior, then say, *I can, and I will, sir,* and you can do it.

What Diseases Will Suggestion Cure.

This question is often asked: What diseases are amenable to relief and cure by suggestion? Our reply is this: There is not an acute or chronic disease in the whole catalogue without its nervous element, and this is always amenable to suggestive control. This being the case, there is no disease from which the human family suffers that may not be benefited by suggestion; and it is a demonstrable fact, that many diseases, even after organic changes have taken place, can be quickly and radically cured by suggestion alone. This is not saying that suggestion is a cure-all, for it is not; nor do we recommend and use it as a universal remedy to the exclusion of all others—not at all; but it is positively essential in many cases, as a help to other measures, if we expect the best results; and in certain diseases,

where it is peculiarly adapted, no single remedy nor combination of measures can possibly take its place. It is never a hindrance to the employment of other means, and when a variety of measures are required, as above stated, it will aid us in hastening and perfecting cures that could not be so speedily wrought without its employment. There is not a physician in the land that cannot turn suggestive therapeutics to good account every day of his life. While a few prejudiced physicians offer a feeble opposition to suggestive therepeutics, the very best medical men in America and Europe are endorsing and practicing it. Charcot and Bernheim in France, Moll in Germany, Tuke and Tuckey of England, and scores of the leading men in all schools of medicine in America—Regulars, Homoeopaths, Eclectics, etc., are embracing and practicing Suggestive Therapeutics. The day is at hand when no physician, no matter what his school of practice, can afford to lag behind the times in this advanced, valuable method of treating disease. The people are learning about it, and as they enjoy its benefits, and witness the marvelous cures of disease and the correction of vices and prevention of crime, all wrought under its influence, they naturally want to know more about it, and physicians, who should be able to furnish intelligent answers, *must learn and understand Suggestive Therapeutics.* No use to oppose it, for right is right, a truth to-day is a truth to-morrow, and forever, and the *truth will prevail against all opposition!*

It should be constantly kept in mind that the cure of all diseases and the correction of vices by suggestion, are *educational processes.* We earnestly engage to properly direct the thoughts of our patients and subjects, and by appropriate suggestions, under proper conditions, we persuade people to leave off their old methods of thinking. and place their minds upon things and conditions to be wished for and worthy of enjoyment. We literally change their habits of thought and thus renew them in soul and body.

Miss Willmans, in her Express puts it well. She says this:

"Give the patient new mental material if you would have him reconstruct his body: and at the same time teach him the power of conscious mind control of his physical parts.

"Here comes a man afflicted with poverty and ill-luck. Not infrequently he has a woe-begone expression. His visage is that of a messenger of ill-omen. Like Poe's raven, he has croaked 'never-more' all the days of his life. He has looked for bad luck in every undertaking, and when he has consequently found it, he has probably remarked, 'Just as I expected; I told you so!' Doubtless he considers himself, a 'servant' of servants and an heir to 'His Black Majesty'; and he growls and grumbles and swears, and attracts that which is like himself.

"Consider a mind like this: Reveling in the the most unwholesome conditions of life. Is it any wonder that the world turns its cold shoulder to him? Is it any wonder that looking in the mud at his feet he fails to see the sun and the blue skies overhead? Is it any wonder that he does not find ease and abundance and beauty in life when he goes through the world arduously and insistently seeking for its disagreeable things? He finds what he looks for; and he does not know that the disease and the remedy are both in him. He thinks the world at large is to blame.

"What is needed to cure him of such an infirmity? Education. New mental material to feed his entire being upon.

"And the same is true of the invalid who talks constantly of her sickness, and dwells upon it and lives in it. And the same is true of the hypochondriac and the maniac and of the unhappy man and woman. All, all need new thought material to take posssesion of the mind, finally to enter into and take possession of the body. The body then becomes a revised expression of a revised manner of thinking. It does this unconsciously even; but how much more will it do it when the conscious compulsion is put upon it from the mind that understands and undertakes the task in a determined and systematic way."

It is here that the master of suggestive therapeutics proves a real boon to humanity. He properly, in a systematic manner, and with a zealous determination to cure, approaches his patient, holds to him and keeps him in the proper channel of thought and action, till he gains full control over his ailments, and becomes complete master over all his pernicious habits.

For insomnia, suggestion approaches a specific as nearly as can be found in any remedial measure for any disease. Certainly, it is the safest remedy to produce quiet, refreshing sleep, and break up the wakeful habits of nervous people that is known to the medical profession. Severe, tormenting headaches are quickly relieved by suggestion. For chronic constipation there is no treatment that approaches suggestion. It is *the* cure for this prevalent complaint; no mistake about this; *it will cure constipation*, and with the cure of this trouble many other accompanying ailments disappear. It readily cures incontinence of urine, especially in cases of children, where it has become a nightly habit. In all cases of sexual functional derangements and irregularities, in male or female, suggestion is entirely superior to all other measures. It is miraculous to witness the happy changes that come over patients of this class when treated by suggestion. Perversions, weaknesses of all kinds, impotency, sterility, irregularities, amenorrhea, dysmenorrhea, menorrhagia, headache, backache, despondency, forgetfulness, wakefulness, dyspepsia, palpitation of the heart, and the whole train of nervous symptoms accompanying the above named ailments, are all amenable to suggestive control, and many of them are speedily and radically cured by this method alone. In rheumatism, acute or chronic, neuralgia of all kinds, St. Vitus' dance, stammering, nervous prostration, paralysis of all kinds, melancholia, monomania, loss of voice, asthma, hay fever, writer's cramp, nervous deafness, nervous blindness, and many other nervous diseases not coming under any particular heading, are all suitable diseases for suggestive treatment. Self consciousness, bashfulness, fear to speak or sing in public, fear of lightening and wind storms, morbid fear of disease of any kind, and all

hallucinations, are amenable to cure by suggestion. Suggestion builds new brain cells, helps us to build character, strengthens the will, improves the memory, gives us new courage, invigorates all the mental faculties, and helps us to master difficult problems in all branches of science. It enables us to overcome all moral perversions, such as lying, stealing, swearing, gambling and violent temper; and all such habits as the private vice, drinking, smoking, chewing, opium eating, morphine taking, clay eating, cocaine and chloral habits, are all amenable to treatment and cure by suggestion.

In surgery and midwifery, for the purpose of preventing pain, we employ suggestion instead of chloroform, and in many cases with perfect and complete success. We can, many times, perform extensive and dangerous surgical operations, and take women through difficult labors, under the influence of suggestion, without the least pain or danger of any kind.

In the management of all cases of sickness, acute or chronic, surgical operations, the correction of vices, &c., whatever else may be required or done, suggestion enables us to keep our patients' minds in a right line of thought, and this means a great deal.

Many poor, dependent sufferers are confined at home or elsewhere, without a comforting or hopeful word from anyone. Even the doctor, himself, shakes his head when he comes, as if to say, you are not much longer for this world. They are obliged to submit to their surroundings, take whatever is given them, and worse than all, have to listen to everything that is said of and about them. We should remember it well, discouraging remarks depress sick people, and render cures more tedious; and in violent cases of sickness, we may, even by our deportment and expressions of despair render cures impossible. We also know that we can, by incouraging words, hopeful behavior, and the presentation of cheerful happy thoughts, animate, invigorate and revive sick people, and greatly enhance their chances for relief and cure. Sug-

gestion does it all. *Surely suggestion controls the world.* It is the coming method for the correction of all vices and the prevention of crime. The time is not far distant when it will be the prevailing method of practice in all reformatory institutions. Heaven speed the day!

Examples of Suggestive Treatment.

Mr. K. C., machinist, age 40, height 6 ft., weight 170 (previous weight 185), came to see me Feb. 27, 1897. Appetite fair, but complained of sour taste in his mouth. His digestion was disturbed and his bowels sluggish. He suffered from severe spells of extreme nervousness and jerking of the legs. His legs would jerk so rapidly and hard at times that he could not stand on his feet; said he jerked terribly at night when he first went to bed, about the time he was dropping to sleep. At times, during the day, these jerks became general, and his whole body was in a state of clonic convulsions. He never lost consciousness. Has spells of melancholia; gets exceedingly blue. Has bad feelings in his left side, and is dizzy at times. Has a ringing in his right ear, and sometimes pain in his left jaw.

Now, this is an intelligent, good man—good in every way. The history of the case reveals these facts: He was in the midst—in the very worst part ot the cyclone that passed through St. Louis last year, and, while he was not physically injured, he was greatly frightened. From that day he began to suffer from the bad feelings in his left side, dizzy spells and the jerks, and, finally the general convulsions above referred to, and melancholia between the spells of jerking. He went to his regular family physician; he sent him to a nervous disease specialist. He improved a little for a few days, under strong nerve sedatives, electricity, etc., but soon got as bad as ever—no permanent relief. Finally he came to me, upon the day above named. I treated him by ordinary methods, such as antispasmodics, electricity, arsenic, etc., for six months. He improved for quite a while after coming to me, and we thought he was getting well, but he never enjoyed

complete relief, especially when not under the influence of some kind of medicine. Finally, medicines failed to afford any relief. He grew worse, got discouraged, and every time a storm approached he would get very bad. Jerked badly at night. Suffered from pain over left eye and in left jaw, and the same ringing in the ears; bad feelings in the side, melancholia, etc. As he seemed to get but little relief from treatment he gave up "doctoring" about the first of last September. Before he left me I had mentioned suggestion to him, but he did not seem to favor it, and I did not urge it, for we have to be very careful about how we push innovations upon good people. Many well-educated and otherwise excellent physicians injure themselves in this way. However, after I found that he had left me and was doing nothing in the way of relief, I concluded that as he had paid me so much money I would not let him go without another effort, and I had great confidence that I could relieve him by suggestion. I wrote him to call and see me. He came on the evening of Oct, 2d. I talked with him for some time about the history and nature of his ailment, and explained to him how suggestion might quiet his nervous system and give him relief. He finally consented to try it, for he had great confidence in me, not only as a physician, but as a man. These things have great weight in the practice of suggestive therapeutics. I told him to take the reclining chair, which he did, and as I leaned him back in a horizontal position, he had an incredulous smile on his face, and looked like one half-ashamed of his behavior. I paid no attention to all this, but assumed an earnest, determined air, asked him to relax every muscle of his body, to assume a perfectly passive condition, and to think of himself as just lying down for a quiet sleep, and to think of sleep exactly as he did when retiring at night. I asked him to fix his eyes directly upon mine, to look me straight in the eyes, and that as he did so his eyes would soon begin to feel tired and heavy, and that he would finally get sleepy. As I said these things to him I moved my face pretty close up to his, closed and opened my eyes

very slowly, as though I was going to sleep also. All this time I was talking to him, saying: "Your eyes are getting tired; your eyelids are heavy; you feel quiet all over; your eyes begin to look watery; sleep is coming; your eyelids are closing, your eyelids are closing," and after repeating these speeches a few times his eyelids slowly went down and he was sound asleep.

Now, reader, just imagine you see this patient, this strong, intelligent man, extended upon the reclining chair, while I am standing by his side. See what I do and listen to what I say. I am on his right, looking him in the face, I place both of my hands upon his head, and slowly bring them down over his face, pressing upon his eyes as I pass over them, and say to him: "Soundly asleep; soundly asleep from head to foot. Sleep soundly. Keep your eyes closed, and sleep soundly," He is now in a deep sleep, and he looks it. I now say something like this to him: "You have been sick. You have been sick for a long time, but now you are going to get well. You have suffered from ringing in the ears, pain in the jaw, bad feelings in the left side, melancholia, jerking spells and dizziness, but these will all disappear very soon, and you will be well again. You are already getting better. Your nervous system is very quiet, very quiet. The ringing in the ears is going away, going away, going away; the ringing in the ears is going away (and while I am directing suggestions to particular parts I am gently rubbing my hand over the part.) The pain in the jaw is getting better, getting better, getting better, going away, all gone, gone, no pain in the jaw, no pain in the jaw. Jaw perfectly easy and comfortable, no ringing in the ears, no ringing in the ears. The bad feelings in the left side are going away, going away, going away, gone, all gone, no bad feelings in left side, no bad feelings in left side, left side feels perfectly well, perfectly well and comfortable. Dizziness getting better, jerking spells disappearing, jerking spells going away, no jerking at night when you retire, sleep soundly all night, no jerking when you retire, no jerking during the

day, nervousness all gone, no more fear of storms, no fear of storms, no fear of anything, nervousness all gone, go where you please, eat what you please, nothing hurts you, sleep well at night, pain in jaw all gone, pain over eye all gone, ringing in the ears all gone, dizziness all gone, bad feelings in side all gone, melancholia all gone, melancholia all gone, no more jerks, no more jerks, well from head to foot, well from head to foot!" I give him this kind of a talk for fifteen minutes, repeating the same things over and over many times. It is the repetition of the suggestions that fixes them upon the subjective mind, and brings the result we seek. It should be noticed that I pause at each affected part, and rub my hand over it as I talk about it. I think this helps to fix the suggestions. I wake him up. He looks surprised—just exactly like one who has been sleeping in a natural way and has been waked up. I say to him: "You now feel perfectly well all over. Do you notice any ringing in the ears?" "No, not now." "Any pain in your jaw?" "No, I can't feel any." "Any bad feelings in your side?" "I don't notice any." "You feel perfectly well?" "Yes, I feel well now." He went away with a broad smile on his face, and as he went I insisted that he should return often. He has been her four times within a month, has gained about ten pounds in flesh, looks fine, feels well, no ailments of any kind, and is one of the happiest and most cheerful men I have ever seen. No more melancholia. At each visit I took him through about the same routine. I regard him as being thoroughly cured. If any of his old troubles should return I feel confident I can drive them away speedily. This is a case of suggestion in the hypnotic state.

In the first part of February, of this year, Mr. M. M., age 25, came to me suffering from a very painful disease. He addressed me thus: "Dr. Pitzer, I am in a most wretched condition. I have been sick nearly three months. I went to a surgeon, and he told me that I could not be cured without an operation, to which I consented. He attempted to operate without giving me anything to prevent suffering and the pain

was so excruciating that I could not endure it. I almost fainted, the shock was so great; and I have suffered so much pain ever since, that I am completely incapacitated for any kind of work. I want you to tell me what you think, and whether you can cure me without an operation or not, and if an operation is necessary, can't you give me chloroform, for I cannot stand it without something to prevent pain, and I cannot live in this condition. I am almost disheartened.!''

I examined him carefully and found that I could not cure him without an operation, and I told him so. I told him that I could give him chloroform and operate under its influence and he would feel no pain. ''But,'' said I, ''if you will take suggestion, I can inhibit all pain under its influence, and perform the operation without your knowledge, and it will not be followed by any shock or bad feelings of any kind.'' ''Suggestion,'' said he, ''what is that?'' I replied, ''by suggestion to prevent pain, we mean the presentation of thoughts to your mind that you are perfectly comfortable, that you feel nothing, &c., while you are in what we call a receptive condition, which we bring about by hypnotism.'' ''O,'' said he, ''you have to hypnotize me, eh? Well, is there no danger in that, and can you perform the operation while I am asleep and not wake me up? Can you hypnotize anyone? Maybe I cannot be hypnotized?'' I replied, ''I can hypnotize you, if you are willing to enter the state; and I can assure you that the operation will be entirely painless. Are you willing to do this?'' He answered, ''I am entirely willing.'' ''Then take the reclining chair please, and I will see what you can do in the way of entering the receptive condition — just how deep a sleep you will enter.'' He took the chair and I hypnotized him in less than a minute. and upon testing him for insensibility I found that he was in perfect anaesthesia. I waked him up; told him to come to my office at 8 o'clock in the evening, and I would operate upon him. He went away hopeful.

At 8 o'clock sharp he was at my office. I seated him in a reclining chair, immediately hypnotized him, and at once

got my instruments ready, and prepared him for the operation. Everything in readiness, I placed my hand upon the part to be operated upon, and I said to him, in a positive tone of voice, "You are soundly asleep; soundly asleep from head to foot. You are soundly asleep; soundly asleep from head to foot. Sleep soundly, sleep soundly; forget everything you ever knew. **Forget everything you ever knew.* You know nothing; you absolutely know nothing, you know nothing. You feel nothing; you feel nothing, you know nothing, you feel nothing, you feel nothing." After saying this much I commenced the operation, and as I proceeded with it, I kept on repeating the same formula, till I had done. The operation completed, I said to him: "You are soundly asleep, soundly asleep. You feel perfectly comfortable, quiet and easy all over your body. You are feeling good, feeling comfortably and well all over. You are soundly asleep, and when you wake up you will feel well, comfortable and easy all over. You will feel rested, revived, refreshed, invigorated, hopeful and happy. You will sleep well and eat well every day; nourish well, gain in health strength, and take on fifteen pounds of flesh within six weeks, and be perfectly well, fat and strong. When you wake up you will feel finely, finely, will feel good from head to foot; will have no recollection of anything that was said or done to you while asleep, and you will go home hopeful and happy. Now, when I count five, you may open your eyes and wake up: One, two three, four, five—Wake up! Wake up!!" He opened his eyes slowly, and I asked him if he felt well. He replied; Yes, I feel all right." Seeing the instrument still in my hand, he said: "Are you ready for the operation!" When I told him the operation was all over he seemed astonished. Said he had felt nothing, and felt no inconvenience whatever from what had been done, but that he felt better than he had felt for a long time, and remembered nothing about what had been said or done while asleep.

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* I told him this in order to drive out of his mind all recollections of previous operations.

This was all done in the presence of our class, in our School of Suggestive Therapeutics and Medical Electricity, some of whom were eminent, experienced surgeons, and all of them first-class physicians in good standing.

This patient made a rapid recovery under suggestions repeated three times a week; suggestions for sound sleep, good appetite and digestion, and a general building up of the body and mind. He speedily gained in appearance and took on about twenty pounds of flesh; melancholy and feelings of despair were all displaced by hope, happiness and good health of body and mind.

We have records of many interesttng cases, where neuralgias were promptly cured; lame limbs from rheumatism relieved from pain and restored to usefulness; insomnias and constipation speedily cured; neurasthenia, nervous prostration, paralysis, and quite a number of other ailments, all radically cured by suggestion; but it was not the intention for this book to present a full detailed treatment for all diseases; the principles and a few samples of treatment, explaining and showing our methods of managing patients, was all that we aimed to present in this volume.

Larvated Suggestion.

By larvated suggestion we mean the use of suggestion in the waking state, in connection with medicines or electricity, when the patient is not aware that we are using it.

There are a great many people who cannot be approached with hypnotic suggestion, and quite a number that we cannot influence by verbal suggestion alone in the waking state. These people have been used to medicines, electricity and and other physical remedies, and, in order to benefit them we must use such measures as they can readily appreciate. In all such cases, when we know that suggestion will help them, we use larvated, or masked suggestion. For example, if we know that suggestion will relieve constipation, and we cannot use it directly in any particular case, on account of the patient's prejudices, we fix up for him a special remedy

of some kind; a remedy whose influence we know, from experience, to have a direct action upon the bowels in the relief of constipation. The tenth or twentieth potency is just as good and even better than doses that would produce appreciable effects. Now, we deliver this medicine to our patient, and with great earnestness and perfect confidence we assure him that it will overcome the constipation. We direct it to be taken at stated intervals, and impress upon the patient, by positive speeches, that this medicine will increase the circulation of blood and the secretion of muscus in the lower part of the bowels; that it will increase the peristaltic movement in the bowels, and that it will overcome the constipated condition. We impress it upon him, that this medicine will increase the circulation of blood and the secretion of mucus in the lower part of the bowels, and that at a certain time during the day there will be experienced urgent desires to go to stool, and that the bowels will move. Tell him that this medicine will overcome the constipation.

Now, this patient takes this medicine for a definite purpose, and expects certain results. We prescribe it for him with the idea in our minds that it will do just what we tell him it will do, and as we feel and know that this particular medicine does actually produce the effects we tell him it will produce, we can project our thoughts with earnestness and confidence, all of which he sees and feels, and he takes the medicine, expects the results, and they actually follow.

In all cases where we use larvated suggestion, suggestion masked by medicine of any kind, we should always use a drug, whose known effect is in the direction of the results we desire to obtain. No matter about the dose, so it is not too large. The particular action of the drug is what we want to keep in our minds, then we can talk about its effects to our patients with all confidence; they realize our earnestness, and our suggestions will be accepted and give good results.

There are numerous cases in the physician's practice, where he can apply larvated suggestion with complete

success. Medicines prescribed and taken for a purpose are very apt to give us the results wished for, if proper conditions are observed. The physician who has not tried it will be surprised at the results of earnest suggestions accompanying his medicines. Let the case be what it may, we should prescribe the medicine that we feel confident will work in the direction of the relief sought, then, in a positive, earnest manner tell the patient what to expect from it; that *it will give relief;* it will prevent a chill, or a fever, as the case may be, and the results looked for are nearly certain to be realized. The physician who accompanies his prescriptions with hopeful prophesies, telling his patients that they will soon be better; that the medicines will relieve them and *how* they will help them, can, other things being equal, excel any man who does otherwise; who simply prescribes and, in an indifferent way, says he will try, but leaves doubtful impressions with his patients.

One of the most interesting cases of larvated suggestion that ever came under our observation was that of Mr. W., whose case we reported in the Hypnotic Magazine in 1897, where we used electricity in connection with suggestion. We reproduce it here:

"Mr. W., age 37, six feet tall, weight 138 pounds, called at my office for advice October 3, 1897, and told me the following story:

"Dr. Pitzer, I am sick, and I am not sick either. I am able to get about, but I am fit for nothing. I have been ailing for nearly four years, and have taken a great deal of medicine. I have had some of the best physicians in this city, but nothing seems to give me more than temporary relief. I am now as badly off as I was a year ago. I was first taken with a weakness and heavy feeling in my legs, and very soon I began to suffer from sharp, quick, lancinating pains, apparently of a neuralgic or rheumatic character, sometimes in the muscles of my right leg, occasionally in the left leg, then in the thigh, and again they would strike me on the front of the hip. I still suffer from these pains. They come on suddenly,

are very severe while they last, but are soon gone, only to reappear very soon, however, in new places. Perhaps they will be confined to one or two spots for one whole day and night, coming and going at frequent intervals, and then the next day or two they seem to select new places, but I have never had the least sign of any pain above my waist. But I have had a peculiar feeling about my body, or rather around my waist. It is something like a squeezing sensation, and I sometimes feel as if my clothes were too tight around my waist. O, now I have a pain in my right leg, just above my knee." Here he stopped talking, changing his position, clasping his right leg with his hand, leaned forward, corrugated his brow, drew up the corners of his mouth, held his leg tightly, and looked and behaved like a man suffering intense pain. As the pain disappeared he resumed his story.

"Now, that is the way it takes me; and, doctor, you have no idea what agony I suffer. I can not rest well at night without medicine. My appetite is capricious, digestion very much disturbed, and bowels constipated. I am temperate in my habits, but when these pains come on I sometimes drink a lot of whisky, and it takes a good deal to quiet me. I have never had any specific disease; in fact, I was never sick in my life till this thing came upon me. I get a little dizzy by spells; can not walk as well as I used to: get fatigued upon the least exertion, and while I have no pain in my back, I have a kind of dragging feeling in the lower part of my spine and my legs feel weak. Now, Dr. Pitzer, I want to know if you can do anything for me or not. I have tried so many things and so many doctors without obtaining any permanent relief that I have lost almost all hope. I was recommended to you because you have the reputation of being a medical electrician, and I thought possibly electricity might help me."

I listened very attentively to this history, and as he related it I studied him well, as a whole and in detail, and when he had finished I meditated seriously for a moment, just long enough to permit his mind to become settled and receptive. Then I submitted him to a careful examination, which I made

in a very quiet manner, saying but few words to him. I found that he was suffering from posterior spinal sclerosis, resulting in the development of symptoms of locomotor ataxia. His gait unsteady, the tendon reflexes impared, he could not stand well with his eyes closed, and could walk better by watching where he placed his feet. He was impatient and fretful in disposition and pessimistic in thought—all the time looking for, suggesting and expecting the worst from everything. While I was making my careful examination he seemed to be greatly interested; watched me closely, and appeared to study me and my behavior as earnestly as I had his while he told his story. This is just what I wanted him to do. I wanted his whole attention and I got it. We gave each other proper attention from the first, and we were both intensely interested. He was well and favorably impressed, ready for suggestions, and I was ready to suggest, for I had carefully studied the case, had learned his condition, physically and mentally, and now knew what to say to him and how to say it in an effective manner. We were en rapport with each other.

All this time I was pondering over what course of treatment to adopt with him. From a long experience I had learned that medicines had but little effect in controlling such diseases, but I could not reject them entirely in this case, for he had always been used to them, and for me to omit them might arouse doubt in his mind as to the wisdom of my methods and ability to help him; that I must employ electricity in some form was already settled, for he had come to me for that purpose, and really expected, if he had any element of hope left, that if he got any relief at all, it must come from electricity. I did not dare approach him upon the subject of hypnotic suggestion, for I had learned that his education and environments had been such as to make this entirely impracticable. He is a man who must see, taste and smell everything with which he comes in contact, or it has no existence for him. I arrived at this conclusion: I will give him such medicine as I know will give him some present relief, and just enough of it

to make him know that I believe in medicine, and that I expect something from it. I will employ electricity in that form which will produce the most profound psychic influence and at the same time produce the best possible physical effects, Lastly, I will give him the most positive, earnest and forcible suggestions possible for me to make to him. I now placed a chair upon the insulated platform which I use in connection with a static electrical machine, and asked him to be seated upon it. I took a position directly in front of him, my head a little above a level with his, and before I commenced to apply the electricity, I made substantially, this speech to him:

"Mr. W.. you have been sick for a long time; now I am going to tell you exactly what is the matter with you. Your disease is a curable one. It is in the lower part of the spinal cord. The pains you suffer and the lameness you experience are only expressions of the disease in the spinal cord. We call this sclerosis of the spinal cord, which means a hardened condition. It is the the result of a slow chronic inflammation. In order to cure such cases we must use measures that will overcome the chronic inflammation and soften the spinal cord. Just as soon as amendment commences in the spinal cord you will begin to enjoy relief from the pains, be able to walk better, sleep soundly every night, eat with a relish and gain in weight and strength till your health is entirely restored."

He was by this time greatly interested, but I went on. "You are now seated upon that insulated platform for the purpose of receiving electricity. I will turn the switch connecting the current with the motor, and this will run the electric machine, and as it generates electricity it passes down the brass rod leading from the positive side of the machine to the platform upon which you are seated. As it cannot escape it accumulates upon and in your body. The machine is now going. You are rapidly filling up with electricity, and if I approach you sparks will fly from your body like so many streaks of lightning. I approach your knee with my hand and see how the sparks fly.

Wherever I thus approach you the electricity accumulates and produces a deep effect. Now in order to successfully apply this in the cure of your case we must concentrate the electricity over the lower part of your spinal cord, and I will now do this. I use a brass ball for this purpose, and I pass it up and down over the lower part of the spine. You feel the effect of the sparks. They penetrate to the very center of the cord. They stop for nothing. They will go through the sole of your shoe. Watch while I approach the heel of your shoe with the brass ball. You feel it distinctly in your foot. Now, you see this electricity stops for nothing. I again apply it to your spine. It goes to the center. This will overcome the inflammation and soften the spinal cord. Remember, this will soften the spinal cord, and as it does this your pains will disappear. They will go away, go away to return no more. This electrical influence will soften the spinal cord, and you will then be free from pain, will sleep soundly, eat heartily, grow fat and strong, walk without tiring, be entirely well again—will be entirely well.''

It goes without saying, this patient was in a splendid condition of suggestibility. He would not have heard a clock strike if it had been close at his ear. His mind was fully and completely occupied. Never before had he had such an experience. I kept up this treatment for fifteen minutes, talking to him all the time in an earnest, positive manner, and he listened to me attentively. I gave him some salo-sedatus tablets and told him to take one between meals and at bed-time; that they would help to maintain an influence, and would favor conditions of sleep at night till we could overcome the inflammation in the spinal cord. I ordered him to stop drinking whisky for temporary relief—that it would increase the hardness in the spinal cord and make him worse. He came to see me daily, and each day I gave him the same treatment and suggestions, and in the same positive, forcible manner told him the electricity would soften the spinal cord. He never lost interest, and dropped into a suggestible state every day. He improved but little for a week, but after that he began to

enjoy greater intervals of rest between the fits of pain, and after the 13th of October he was entirely free from pain. He continued the treatment up to the 4th of November, just one month, when he stopped. He was eating and sleeping well, gaining in weight, no pains anywhere, walking well, and said he wished to test the improvement, and if he was threatened with a relapse he would return. I urged him to continue, for I feared we had not treated him long enough, but he insisted upon stopping treatment he was so well.

I report this case for the specific purpose of showing how we can use suggestion effectively with people who would not accept it if offered to them in connection with hypnotism, or without the use of some other measure or medicine with it. Suggestion was the all potent measure in the management of this man, and I am very certain that I could not have relieved him without it. I place great stress upon every detail of the management; the manner in which I handled him from the first, in order to prepare him for successful suggestion, and how I projected thoughts in company with the electricity, in order to fix his mind upon conditions of disease present, and how the electricity would soften the spinal cord and relieve him. To be sure, we can always do better with suggestion when not opposed in any way—when we are permitted to openly place our patients in suggestible conditions.

After the treatment and report of this case, some criticisms were offered, relating to the treatment and nature of the case. It was contended that we placed too much stress upon the suggestion and not enough upon the electricity, and that the patient might not be permanently benefited, etc,

We still hold that it was the suggestion that worked the cure. And since it has been found, by careful investigation, that locomotor ataxia is a "periphero-central degeneration of sensory neuron endings," and that suggestion may have a wonderful control over these conditions, making the prognosis or prospect of cure more favorable, we are thoroughly convinced that it was suggestion that cured this patient. He is still able for business, at this writing, May 14th, 1898.

General Observations.

It is larvated suggestion and ordinary suggestion in the waking state, that the busy practitioner of medicine can use to such great advantage every day of his life. When his patients are least thinking about it, he is giving them favorable impressions in some way. By his pleasant manners, kind, comforting words and gentle touches, he may be lifting them from miserable beds of despondency and distress. While he is dispensing the appropriate medicines to his patient, or is using electricity in some form, he may be disabusing his mind of some mistaken idea of fixed disease, which is weighing him down; and all the while he may be assuring him, by hopeful promises, that speedy relief will surely come; that the measures used will certainly produce the desired effects, and that recovery will be the final result. He carefully explains to his patient *how* he expects the measures employed to effect a cure. He excites the patient's confident expectation of the wished-for conditions and this results in a lively hope, which serves as a powerful motor force in effecting a cure. The patient is thus enabled to help himself and he does it. By patient, faithful efforts, in a proper direction, the earnest physician who uses suggestion in his practice cannot fail to realize good results; and he knows the benefits of having the full confidence and hearty cooperation of his patients in hastening and perfecting cures.

Certainly, we cannot manage all cases successfully in the waking state, not even by larvated suggestion, but we use ordinary and larvated suggestion where we can and resort to hypnotic suggestion in all other cases.

In all cases, to insure effective work with suggestion, under any condition, great care should be taken in preparing each patient for treatment. We should have every advantage that the earnest desire and submissive trust of the patient can afford us. We should have his full consent and confidence. To obtain this and hold it, we must be very careful what we say and how we say it. No trifling of any kind. Sick people

do not come to us to talk politics, indulge in neighborhood or village gossip, or to listen to our tales of woe. They come for business. They are seeking relief, and it is our business to devote our whole time and attention to them and their ailments. Before we do anything in the way of advice or treatment, we should carefully examine our patient, and find out what his troubles are, and what he thinks they may be. The most important thing is to find out exactly what is the matter with each patient. We are now in a position to talk. We have thoroughly examined the patient, are able to explain to him the nature of his ailment. He hears and believes us, for he knows we have taken the necessary pains to learn the facts we carefully present to him. We are now ready to say: *"I can cure you, sir!"* We can tell him why we know it, etc.. We should be earnest, and absolutely truthful, in all our descriptions of his case, and in our promises of relief and cure. Other things being equal, the physician who succeeds best with suggestive therapeutics, is the man who himself believes in his methods, is earnest, truthful and conscientious in his efforts, free from all vices, and whose walk in every-day life is such as to earn the respect and inspire the confidence of the people with whom he mingles.

The physician should be ready at all times to meet his patients at their homes or in his office, with a cheerful, hopeful face and a comforting word. He should cultivate the faculty of cheerfulness; by this means he comes to look cheerful, and his patients learn to think of him as one who will certainly give them a comforting, encouraging word. Thus the good physician prepares his patients for pleasant memories, beforehand, and they are often better the moment they start for his office. They are surely better before they leave it.

As Wood says: "We should never forget to send pure thoughts to the lustful, a peaceful thought to the revengeful, a thought of strength and self-respect to the slave to appetites, and each thought will return to us sooner or later laden with tenfold its former burden and the ones we seek to help will feel

its beneficent power and learn to find happiness in the only way through knowledge."

In our earnest efforts to relieve others of bodily ills, cure them of habits and correct their vices, we re-enforce ourselves, grow in strength of body, mind and soul. Instead of this kind of practice being depressive or wearing, it is refreshing and invigorating, and by its faithful pursuance we prolong our own lives. It cannot be otherwise, for as we help and elevate others, we come up with them, and we all come up together; we live, and enjoy good health together.

Suggestion controls the world, and "All things are ready, if our minds be so."

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